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Future work of the Permanent Forum, including issues of the Economic and Social Council and emerging issues

Twenty-year review of the Beijing Declaration and Platform for Action and beyond: a framework to advance indigenous women's issues

Note by the Secretariat

Summary

The present report provides an overview of the achievements made by indigenous women since the adoption of the Beijing Declaration and Platform for Action in 1995, at both the national and international levels. In particular, the report highlights relevant activities included in the national review reports of Member States for the fifty-ninth session of the Commission of the Status of Women in 2015, which focus on the twenty-year review in the areas of: education and capacity-building; indigenous women and health; violence against indigenous women and access to justice; indigenous women in power and decision-making; the indigenous girl child; indigenous women and poverty; and indigenous women and statistics. The present report not only highlights efforts by States but also provides a possible resource for indigenous peoples, Governments and entities of the United Nations system, advocates the sharing of good practices and draws attention to ongoing concerns faced by indigenous women and measures needed to address these challenges.

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I. Introduction

1. Indigenous peoples live in approximately 90 countries in all regions of the world. In most of these countries, the legacy of colonialism and the history of oppression and discrimination of indigenous peoples over many decades remain evident. For example, well-documented gaps remain in terms of poverty rates, health, education and access to justice, among numerous other issues.

2. Within this already challenging context, indigenous women face additional barriers to the in terms of the full enjoyment of their human rights. Indigenous women experience multiple forms of discrimination, often lacking access to education, health care and ancestral lands; they face disproportionately high rates of poverty and are subjected to violence, including domestic violence and sexual abuse, and in some contexts are victims of trafficking and suffer from the effects of armed conflict. According to the members of the Permanent Forum on Indigenous Issues, while indigenous women share many concerns with other women throughout the world, including poverty, the abuse of human rights and lack of economic and social development, indigenous women's issue are distinct, and they often have different perspective on these issues. The fact that indigenous women are not a homogeneous category, but represent a wide variety of cultures with different needs and concerns, should be a central premise for the design of policies and programmes to advance their interests and the issues that affect them.[1]

II. Analysis of achievements since 1995

A. Action at the international level

3. Indigenous women have participated in global processes to assert indigenous peoples' rights, women's rights and related rights. Over the past two decades, these processes have yielded notable achievements, both for indigenous women and for the human rights movements more broadly. To facilitate their participation in international processes, indigenous women have established local, national and international networks. In Asia, Africa and the Americas, there are now regional networks of indigenous women that have lobbied governmental and other bodies to draw attention to their diverse situations and to the issues they wish to have addressed.

4. With respect to the participation of indigenous women in international processes, it is worth noting their involvement at the Fourth World Conference on Women in Beijing (1995) and their continuous participation in the follow-up meetings on the implementation of the Beijing Platform for Action. Indigenous women have also participated in the sessions of the Commission on the Status of Women and have taken part in numerous official events, side events, press conferences and training sessions. As a result of their advocacy, two resolutions concerning indigenous women have been adopted by the Commission on the Status of Women: resolution 49/7, entitled Indigenous women: beyond the ten-year review of the Beijing Declaration and Platform for Action; and resolution 56/4, entitled Indigenous women: key actors in poverty and hunger eradication. Resolution 56/4

[1] See E/2004/23, para. 3.

was a landmark achievement in terms of the recognition of the role of indigenous women and their traditional knowledge in the development process towards poverty eradication.

5. With respect to the indigenous rights movement, indigenous women were active participants and contributors during the two decades of negotiations surrounding the United Nations Declaration on the Rights of Indigenous Peoples, which was adopted by the General Assembly in 2007. The human rights of indigenous women are protected by all of the provisions of the Declaration, especially article 22, which calls for particular attention to be paid to their rights and special needs, and calls upon States to take measures to ensure that indigenous women enjoy the full protection and guarantees against all forms of violence and discrimination.

6. Between 1995 and 2007, advocacy by indigenous women, together with indigenous men, helped influence the establishment of the three United Nations mechanisms with specific mandates concerning indigenous peoples: the Permanent Forum on Indigenous Issues, in 2000;[2] the Special Rapporteur on the rights of indigenous peoples, in 2001;[3] and the Expert Mechanism on the Rights of Indigenous Peoples, in 2007.[4] Each of these mechanisms has continuously addressed indigenous women's concerns through special thematic sessions, international expert meetings, country visits and studies. Indigenous women have also occupied leadership roles in each of these bodies.

7. The annual sessions of the Permanent Forum on Indigenous Issues have provided an important platform for indigenous women to share experiences and challenges and to exchange proposals and strategies to help overcome situations of concern. Indigenous women have participated in these sessions in large numbers, organizing their own caucus, and have spoken with a strong voice. Since its first session, the Permanent Forum has paid special attention to indigenous women, and its third session was given the theme "Indigenous Women". In the course of the 13 sessions of the Permanent Forum, 150 recommendations have been adopted that refer directly to the situation of indigenous women.

8. The recommendations of the Permanent Forum regarding indigenous women and girls are reflected in its broad thematic mandate, addressing a wide range of issues, including education, culture, health, human rights, environment, climate change, development, conflict, violence, sexual and reproductive rights and political participation. Recommendations on these and other topics have been made to Member States, United Nations agencies, funds and programmes, indigenous peoples and civil society organizations.

9. Within this context, States have submitted reports to the Permanent Forum on an annual basis. Over the course of its 13 sessions, 87 reports have been submitted to the Permanent Forum by 37 Member States. The actions implemented by States are diverse and reflect different levels of political commitment. Generally speaking, States have provided information in relation to structural, process and outcome-oriented measures taken at the national level in relation to indigenous peoples,

[2] Economic and Social Council resolution 2000/22.

[3] Originally established by the Commission on Human Rights in 2001 (resolution 2001/57) and subsequently extended by the Human Rights Council (resolutions 5/1, 6/12, 15/14 and 24/9).

[4] Human Rights Council resolution 6/36.

including indigenous women. Structural measures reflect the ratification/adoption of legal instruments and existence of basic institutional mechanisms necessary for the realization of human rights. Process measures refer to policy instruments, programmes and specific interventions taken by States and individuals to protect and fulfil rights. Finally, outcome measures, whether directly or by proxy measures, are reported on the realization of indigenous peoples' rights.

10. Other issues of concern related to indigenous women were raised in the context of the 2001 World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance and the meetings of the Conference of the Parties to the Convention on Biological Diversity. In order to raise the profile of indigenous women within the discussions on the Convention on Biological Diversity, the Indigenous Women's Biodiversity Network was formed. The Network is part of the indigenous caucus that is involved in, and which tracks the negotiations on sustainable development and climate change.

11. Indigenous women are increasing raising their concerns with the relevant United Nations treaty bodies, including the Committee on the Elimination of Racial Discrimination and the Committee on the Elimination of Discrimination against Women. Indigenous women have presented shadow reports and participated in sessions of the treaty bodies in the context of the periodic review of specific countries.[5]

12. More recently, indigenous women participated in the process leading up to the high-level plenary session of the General Assembly, known as the World Conference on Indigenous Peoples.[6] In 2013, indigenous women participated at the Global Indigenous Preparatory Conference held in Alta, Norway, and their concerns were reflected in the Alta Outcome Document.[7] In particular, theme 1 (on indigenous peoples' lands territories, resources, oceans and waters) and theme 4 (on indigenous peoples' priorities for development with free, prior and informed consent) reflect priority issues for indigenous women. In addition, indigenous women organized the World Conference of Indigenous Women, — "Progress and challenges regarding the future we want" — held in October 2012 in Lima. A political position and a plan of action[8] were adopted as a framework to eradicate violence, discrimination, racism and poverty faced by indigenous women around the world.

13. On 22 and 23 September 2014, the General Assembly held a high-level plenary meeting known as the World Conference on Indigenous Peoples at United Nations Headquarters, with the participation of a significant representation of indigenous women. The World Conference resulted in a concise, action-oriented outcome document, adopted by consensus at the opening,[9] which refers to indigenous women in paragraphs 10, 17, 18, and 19. The outcome document was prepared on the basis of inclusive and open informal consultations with Member States and indigenous peoples, in which indigenous women were involved through their own representatives. In addition, an indigenous woman from Nicaragua was appointed as one of the advisers to the President of the sixty-ninth session of the General Assembly for the preparation of the conference.

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[5] See CEDAW/C/MEX/CO/7-8.

[6] See General Assembly resolution 65/198.

[7] A/67/994, annex.

[8] See E/C.19/2014/9.

[9] General Assembly resolution 69/2.

14. Indigenous women have also participated in, and influenced decision-making at, a wide variety of other meetings and at conferences organized by United Nations agencies, international non-governmental organizations and Governments. Conscious efforts have been made to provide financial support to women to participate in such meetings through the United Nations Voluntary Fund for Indigenous Peoples, support by non-governmental organizations and support by Governments. Such support has helped ensure women's perspectives and proposals are visible and will have equal representation at these forums.

B. Analysis of national reviews presented to the Commission on the Status of Women

15. This section of the report provides a summary of national reviews presented to the fifty-ninth session of the Commission on the Status of Women. In accordance with Economic and Social Council resolution 2013/18, the Commission will undertake a review and appraisal of the Beijing Declaration and Platform for Action and the outcomes of the twenty-third special session of the General Assembly. In total, over 150 States submitted national reviews. Thirty-five States, predominantly from the Latin American and the Caribbean region, included specific information related to indigenous women in their reports. A summary of the information included in the national reviews that is most relevant to the situation of indigenous women are highlighted below. Due to limitations of space, not all examples of laws, policies and programmes at the national level relevant to indigenous women are reflected below.

16. The section is divided into themes, bearing in mind the 12 action points identified in the Beijing Platform of Action, which are: women and poverty; education and training of women; women and health; violence against women; women and armed conflict; women and the economy; women in power and decision-making; institutional mechanism for the advancement of women; human rights of women; women and the media; women and the environment; and the girl child. However, given that the national reports submitted to the Commission on the Status of Women do not include information related to indigenous women under all of the action points, only those categories for which information was provided are included. In addition, there is a section on data related to indigenous women. While this is not one of the points of the Platform of Action, several States have provided information on data, and it is of overarching relevance to the other themes.

1. Education and capacity-building

17. A number of States reported on the issue of indigenous women and education. The information provided is related, inter alia, to efforts to: increase literacy among indigenous women; encourage school attendance and completion rates among female indigenous students; and provide education in indigenous languages and in culturally appropriate ways.

18. **Australia** reported that while the education gap has narrowed somewhat over recent years, educational participation and attainment rates for Aboriginal and Torres Strait Islander Australians still remain below those of non-indigenous Australians. With respect to female indigenous students, the retention rates between years 7 and 8 year olds and 12 year olds were 58.2 per cent for indigenous girls and

86 per cent for non-indigenous girls. In total, only 50 per cent of indigenous female students progress to year 12.

19. The **Plurinational State of Bolivia** reported it had reduced illiteracy through its national literacy programme called "Yo si puedo" as well as its "Yo si puedo seguir" programme, which is oriented to indigenous women as well as other groups of women. In 2010, the Government passed law No. 070, entitled "Educación Aveline Siñani y Elizardo Pérez", which helps increase access to education and raise retention rates for girls. The Government has also implemented the "Juancito Pinto" programme, which provides financial assistance for girls to attend school, as well as a school meal and transportation programmes that are directed towards indigenous and campesina girls. In addition, the Government has established a network of indigenous universities and provided scholarships so that indigenous women may attend.

20. **Canada** reported on several initiatives addressing the educational situation of indigenous peoples in Canada, which, according to initial reports, have increased education outcomes for both boys and girls. Despite this, the Government reported that there is still a gap in education achievement between aboriginal and non-aboriginal populations, with 74 per cent of aboriginal women, as compared to 89 per cent of non-aboriginal women achieving high school or higher education in 2011. The Government reported a steady increase in the proportion of aboriginal women holding a university degree, and noted that funding has been provided to First Nations to attend college and university.

21. **Chile** expressed its interest in establishing programmes specifically designed to eradicate illiteracy among indigenous women and girls.

22. **Guatemala** reported it has reduced illiteracy rates over the past decade, although literacy rates for indigenous women, at 74.5 per cent, are still below those of non-indigenous women, (81.4 per cent). To address this issue, the National Council on Literacy has adopted the "Our Life" literacy project in Mayan languages, with a gender focus, which also provides training in other skills, including scientific and technological skills. The project is implemented in four Mayan languages in 24 municipalities within the departments of San Marcos, Huehuetenango, Totonicapán, Sololá, Quiche, Chiquimula and Alta Verapaz. Between 2009 and 2011, 1,309 youth and adults participated in the project.

23. **Colombia** also established a fund to support women living in situations of armed conflict who wish to complete their higher education, giving priority to indigenous women, women with disabilities and Afro-descendant women. Some 357 women have received support through the fund.

24. **Ecuador** stated it recognizes the need to narrow the education gap to address the unequal position of indigenous women in terms of educational opportunity. Between 2010 and 2011, Ecuador put a bilingual and intercultural education system in place, reaching 64,041 indigenous girls at the basic/general education level and 5638 indigenous girls at the family/infant education level. It has also constructed schools that provide access to technology in rural areas.

25. **Finland** reported that the national anti-discrimination campaign, "Equality is Priority", was implemented in 2011 with the aim of promoting equality in education. The campaign included the preparation of specific teaching materials on

the Sámi people. The materials also targeted teachers, trade unions and school administrators at the national and local levels.

26. **Guyana** reported that, between 1992 and 2014, it had increased the number of secondary schools in the interior of the country, which is inhabited by Amerindian people, from 1 to 13. The access to secondary education for Amerindian children provided students with the opportunity to train to be teachers, nurses and doctors and to work in the areas of law enforcement and defence.

27. **India** reported that the issue of low female literacy among scheduled tribes is of particular concern. Since 2008, it has implemented a programme to improve education for girls from scheduled tribes in 54 identified low-literacy districts, where the scheduled tribes population is 25 per cent or more and the literacy rate is below 35 per cent, according to the 2001 census. The Government has also implemented a programme that provides residential upper primary school education in areas where female literacy is below the natural average, with a special focus on girls belonging to scheduled castes, scheduled tribes, "other backward classes" and minority communities. In 2009, the Government launched a programme to improve access to quality secondary education, with priority given to areas with a concentration of scheduled castes, scheduled tribes and minority communities.

28. **Israel** reported that the Authority for the Advancement of the Status of Women provides Bedouin women with the opportunity to complete their education through a variety of special courses and training programmes. It also has improved infrastructure to allow Bedouin girls to attend schools near their homes.

29. **Mexico** recognizes the need to improve access to secondary-level education in rural areas. In this regard, the Government has been organizing national meetings of rural, indigenous and peasant women to promote capacity-building, as well as to exchange experiences in areas such as land tenure and social and productive organization.

30. **Nepal** reported that it is implementing its second higher education project (2004-2014). One of the objectives of the project is to improve access to higher education for academically qualified underprivileged students — including girls, Dalit and educationally disadvantaged indigenous nationalities, — through the use of financial assistance and grants for students, and by increasing the capacity of the secondary schools.

31. **New Zealand** stated gains had been made in the area of education. In 2005, 40 per cent of female Māori graduates held a national certificate of educational achievement at level two or above; by 2012, this number had increased to 63 per cent. Overall, the participation rate of Māori and Pacific women in tertiary education is higher than participation by European and Asian women. Government actions to improve outcomes for Māori women include continuing the process of settling historic land claims between the Crown and iwi (Maori tribes).

32. **Norway** reported that the overall proportion of women enrolled in higher education is greater than that of men. The education level of Sámi men is slightly lower than for the rest of the population, whereas that of Sámi women is on the same level. In 2012, the proportion of Sámi women and men aged between 19 and 24 enrolled in higher education was 39.1 per cent and 26.1 per cent respectively. This was an increase from 1995, when the corresponding figures were 29.7 per cent for Sámi women and 22.5 per cent for men.

33. The **Philippines** reported that it is developing measures to increase opportunities for indigenous boys and girls to access at least basic education that recognizes and respects their culture, practices and needs, in particular through the indigenous peoples' education programme of the Department of Education, which provides funding for capacity-building.

2. Indigenous women and health

34. States provided information related to the health of indigenous women. While the specific activities and successes of programmes implemented at the country level vary among States, in general, Governments provided information related to culturally appropriate health services, maternal health programmes, sexual and reproductive health programmes and disease prevention programmes, among others.

35. **Australia** recognized that by improving the health of all Australian women, the health of the whole community is improved. In this regard, in July 2013, Australia launched the National Aboriginal and Torres Strait Islander Health Plan 2012-2023, which focuses on key areas to improve the health and wellbeing of Aboriginal and Torres Strait Islanders. The Government has also implemented programmes to improve child and maternal health services, including the "Healthy for life" programme, the "Australian Nurse-Family Partnership "and the "New directions: an equal start in life for indigenous children" programme.

36. **Brazil** reported that in health services the particularities of women from different cultural backgrounds are taken into account.

37. In **Canada**, First Nation, Inuit and Métis women, like other Canadians, receive universal access to health care, which is provided by the federal, provincial and territorial governments, in accordance with the Canada Health Act. The federal Government funds and delivers health care in 85 remote/isolated First Nation communities that provincial health-care services do not reach. It has rolled out several programmes for at-risk populations of Canadian women and girls in areas such as culturally-appropriate health and social development for children, maternal health and prenatal nutrition (which includes a component targeted at First Nation and Inuit women). The Government has also implemented the "Aboriginal Head Start in Urban and Northern Communities" and "Aboriginal Head Start On Reserve" programmes, which support early childhood development in Métis, Inuit and First Nations populations.

38. **Colombia** reported that since 2009, within the framework of the national policy on sexual and reproductive health, it has been implementing activities to enhance indigenous women's health, including sexual and reproductive health, and programmes with the Emberá people to prevent genital mutilation and other forms of violence, as well as training programmes with Emberá-Chamí healers. In 2012, the Government held a summit with indigenous authorities to provide a space for dialogue about how to deal with practices that are harmful to the health and life of indigenous women.

39. **Chile** noted that the Ministry of Health has developed a specific programme for indigenous peoples, which incorporates an intercultural approach. The programme provides intercultural health and alternative health-care services to indigenous peoples, in particular for women. In 2013, the Ministry of Health produced and distributed educational materials on pregnancy, childbirth, postpartum

care and parenting in regions with the largest indigenous populations in the country. In addition, in hospitals in the regions of Arica and Iquique, programmes have been implemented to promote natural childbirth and other culturally appropriate services. The Ministry has also signed an agreement with the State entity for the development of indigenous peoples, CONADI (Corporación Nacional de Desarrollo Indígena), oriented at preventing discrimination against indigenous peoples with HIV/AIDS. The Ministry of Planning has also published a guide on pregnancy in the indigenous languages Mapudungún, Aymara, Rapa Nui and Huilliche, as part of its "Chile Crece Contigo" initiative.

40. **Ecuador** noted that it has established the national directorate on interculturality, rights and social participation in health, which has created protocols related to ethnicity. In particular, in 2010, it implemented a sub-process on intercultural medicine and an intercultural health policy for rural women, including indigenous women, to facilitate access to health services.

41. **Guatemala**'s health policy for adolescents and youth and its national comprehensive plan include considerations for ethnicity. The Government has also designed a strategy for the recognition of social and cultural health promoters and midwives, reflected in a memorandum of understanding between the Ministry of Health and the National Alliance of Indigenous Women's Organizations. The Ministry engaged in a dialogue with midwives for the development of the strategy in order to better understand their practices in providing maternal care and in family planning. The Government has also developed a guide on indicators of cultural relevance in health to measure the quality of services provided in different sociocultural contexts. In addition, the President's secretariat on women signed an agreement with the Ministry of Health to provide technical assistance to help eliminate inequalities in access to health care based on gender, ethnicity or other reasons. The Government provides technical support to the National Council on the Health of Indigenous Peoples, including training for the role of the midwives and health care for women.

42. **Mexico**'s efforts to promote health programmes for indigenous peoples and other groups include developing models and guides for integral health as well as criteria that health providers are required to use.

43. **New Zealand** reported that Maori women consistently fare worse than other women across a range of health indicators, although some gains have been made. For example, in 2009, 49 per cent of eligible Maori women had free regular breast screenings; and by 2014 that coverage had been extended to 66 per cent of Maori women. The Government reports that it has also implemented a human papillomavirus (HPV) immunization programme, which been successful in targeting Māori women. Improvements have been achieved in raising life expectancy among the Māori population, although it still remains lower than the rest of the population, with life expectancy for Māori women at 75 years of age (compared with 83 years for non-Maori women) and for Maori men at age 70 (compared with 79 years for non-Maori men). Since 2010, the Government has been implementing *Whānau Ora*, an integrated service-delivery programme that requires multiple Government agencies to work together with families and communities as a whole. Through this programme, families are provided with a practitioner that works with them to identify and provide access to a range of health and social services.

44. **Norway** reported that it gives special attention to health-care services for the Sámi people. In 2010, the Northern Norway Regional Health Authority carried out an extensive analysis of the provision of specialist health-care services (both mental and physical care) for the Sámi people. The study found that the Sámi population has a significantly lower incidence of cancer, especially breast and lung cancer. It also found no notable differences in the care provided to Sámi and non-Sámi people. In 2012, a population survey was conducted in the four northern counties, based on a questionnaire that was translated into indigenous Sámi languages. The data are currently being analysed, and the survey results will be used, inter alia, in studies for mental health from perspectives of ethnicity and gender.

45. The **Philippines** has developed a human rights-based programme called the "conditional cash transfer" programme, which provides financing to eligible low-income households, including indigenous cultural communities, for health and nutrition services. The programme has reportedly helped increase the number of women receiving prenatal and postnatal care.

46. **Suriname** reported that it has increased the level of access for marginalized and vulnerable women to sexual and reproductive health-care services, and has specific programmes focused on indigenous and Maroon women.

3. Violence against indigenous women and access to justice

47. The issue of violence against indigenous women is a matter of concern for several States, which have developed programmes and invested significant resources in initiatives to tackle the problem.

48. **Australia** has adopted a National Plan to Reduce Violence against Women and their Children (2010-2022), through which has reportedly implemented local solutions to prevent and respond to violence. Furthermore, the "respectful relationship education" projects, aimed at violence prevention, have reached over 32,000 participants, across the country, including over 8,100 young people from indigenous backgrounds. Australia has also provided $74.6 million Australian dollars (approximately 60.4 million United States dollars) in 2013 and 2014 for Aboriginal legal services across the country to deliver culturally sensitive, accessible and effective legal assistance and related services to indigenous peoples. In 2012 and 2013, Aboriginal legal services provided assistance to 61,373 women in urban, regional and remote areas.

49. **Canada** reported that, according to a 2009 report, aboriginal women are nearly three times more likely than non-aboriginal women to be victimized. A wide array of legislative and non-legislative initiatives at the federal, provincial and territorial levels has been developed to address this issue. These include a multi-jurisdictional response to family violence through the criminal justice system (including strengthening the Criminal Code, police and prosecution policies, risk assessment tools, specialized domestic violence courts and victim services and abuser treatment programmes), as well as civil law and broader family violence prevention responses, assistance to victims and initiatives to prevent violence. The issue of missing and murdered aboriginal women and girls is also a matter of serious concern. The Government has taken numerous steps, in partnership with aboriginal people, to improve safety for aboriginal women and girls and to strengthen the response of the judicial system to cases of missing and murdered aboriginal women, and has implemented a seven-step strategy for this purpose.

Funding has also been provided directly to community organizations as part of overall efforts to reduce violence.

50. **Chile** provided information about a future strategy and action plan to prevent and eradicate all forms of violence against women, including indigenous women. There are also plans to establish an inter-institutional Government entity that will coordinate the strategy.

51. The Government of **Colombia** reported that organizations of women, including indigenous women, are drafting the plan of action on guarantees for women leaders and defenders of human rights, which will be implemented by an inter-sectorial group of ministries.

52. In **Guatemala**, the Indigenous Women's Ombudsman (Defensoria de la Mujer Indigena) works broadly to promote the rights of indigenous women, including through training of indigenous women leaders and overseeing cases involving violence against women. The Ombudsman's 12 offices responded to 37,235 cases between 2008 and 2012. The Ombudsman also implements a framework for addressing access of justice for indigenous women.

53. **India** reported that the crime statistics publication of the National Crime Records Bureau contains a chapter on crime against some vulnerable sections of the society, including women, children, and scheduled castes and scheduled tribes.

54. **Mexico** remains concerned about the need to develop a model to eradicate violence against indigenous women and girls with an intercultural and human rights approach, including through the national commission to prevent and eradicate violence against women (CONAVIM). Between 2003 and 2013, the Government installed 21 houses for indigenous women which, among other things, provide assistance to indigenous women victims of violence. In 2013, the judiciary issued various protocols for justice workers to implement in cases involving members of indigenous peoples or communities.

55. **New Zealand** stated that Māori women are twice as likely to experience violence as other women. Its efforts to address the high levels of violence against women and girls includes the *E Tu Whānau* programme of action for addressing family violence (2013 to 2018), which provides a Māori conceptual framework for addressing this subject. It also provides a five-year framework within which Maori communities and the Government can continue to work together to address issues of violence. In addition, the New Zealand parliamentary committee on social services is undertaking an inquiry into the funding provided for social services in relation to sexual violence, which includes a review of whether such services for Maori peoples are accessible, culturally appropriate and sustainable.

4. Indigenous women in power and decision-making

56. Some States included information about the participation of women in decision-making, both within their own communities and within the national political sphere. Overall, States highlighted the problem of the underrepresentation of indigenous women in positions of power and decision-making. A few States highlighted affirmative measures that are being taken to remedy this problem in representative political structure and also in certain programmes.

57. **Australia** provides financial support to women's networks to encourage women to undertake leadership, representative and management roles in their communities, through the Government's indigenous women's grants programme. Between 2012 and 2013 the programme supported 63 projects and assisted more than 3,600 women. The Government also funds the National Aboriginal and Torres Strait Islander Women's Alliance, which aims to empower Aboriginal and Torres Strait Islander women and to advocate policy interventions into issues affecting them. In addition, the Government has helped increase the participation of indigenous women in the "Working on Country" programme, a project that helps protect and manage both land and sea and provides sustainable employment for indigenous peoples.

58. The **Plurinational State of Bolivia** has enacted laws to increase the political participation of indigenous women. In particular, article 11 of the Electoral Law No. 26 of 30 June 2010 requires that 50 per cent of candidates presented for national and local political positions be women. This includes those lists presented by indigenous communities in accordance with their traditional electoral systems. During the drafting of the new Constitution (2006-2007), 88 of 256 elected assembly members were women (35%), out of which 31 were indigenous women, including the president of the assembly. The national plan for equal opportunities — "Women building the new Bolivia for 'living well'", approved through supreme decree No. 28950, provides a strategy to eradicate the patriarchal system and ensure the participation of women in decision-making, among other measures.

59. **Canada** reported that among First Nations, as of August 2013 women held 16 per cent of band Chief positions, down slightly from the high of 19.8 per cent in 2012.

60. **Guyana** reported significant improvement in the political participation of Amerindian women. Of the six Amerindian members of Parliament, five are female. Furthermore, the Government noted that there are currently two female Amerindian ministers of government, holding the portfolios of foreign affairs and Amerindian affairs. Amerindian women also hold the positions of chair and deputy chair of the Indigenous People's Commission, which is mandated by the Guyana constitution to promote Amerindian rights. Four out of the 10 commissioners are also women. This is in accordance with a provision of the constitution requiring that of the three nominees from the National Toshaos Council one must be a woman and of the two nominees from the Amerindian organizations one must be a woman. At the local level, 10 per cent of the 186 elected Toshaos and senior councillors are women.

61. **Kenya** has established mechanisms at the national, regional and international levels to assess the impact of development and environmental policies on women. Three centres of excellence have been established where gender concerns are taken into account. For example studies will be conducted on how to integrate women's indigenous knowledge of the environment into environmental conservation efforts and environmental policies and laws.

62. **Mexico** reported that the constitutional reform in the area of human rights has facilitated the participation of decision-making by women in their communities through the harmonization of local and state laws. Nevertheless, in municipalities with a population of more than 40 per cent of indigenous language speakers, a limited number of indigenous women are involved in politics. For example in 2009, only 23 of 523 presidencies (4.4 per cent), 43 of 450 syndicates (9.6 per cent), and

910 of 3,402 regidurias (local level positions) (26.7 per cent) were occupied by women. In 2011, the Government implemented a strategy to strengthen the political and electoral rights of indigenous peoples in Mexico. In 2012, the national commission for the development of indigenous peoples established, as part of the programme of action for gender equality among the indigenous population, a joint fund for the creation and support of the training of indigenous women, which promotes strengthening of indigenous women's leadership and decision-making. In 2013, the project supported 22 training projects, with participation of 3,642 indigenous women.

63. **New Zealand** reported that the Ministry of Women's Affairs coordinates with the Māori Women's Welfare League to host discussions around the country on the issues women face and to follow up on their work.

64. **Norway** reported on efforts to increase women's participation in the Sámediggi (the Sami Parliament). In 2001, the Sámediggi had only seven female members (18 per cent of seats). With the objective of increasing female representation, in 2005 the Sámediggi initiated media and publicity campaigns and that year it was able to achieve a 50/50 balance with the election of 22 women to the parliament. Sámediggi has maintained the 50/50 gender balance in subsequent elections and now also has a female president.

5. The indigenous girl child

65. Several States have introduced special initiatives related to indigenous girls, especially in areas of education and health.

66. **Australia** has established specific programmes such as the "New Directions: An Equal Start in Life for Indigenous Children" programme. The programme aims to improve the health and education of indigenous children and their mothers by providing access to comprehensive mothers and babies' services, addressing rheumatic fever and other illnesses, and providing accommodation for indigenous women from remote areas who need to travel to regional centres to give birth.

67. In July 2014, the **Plurinational State of Bolivia** promulgated the new code for children and adolescents, which incorporates the principle of interculturality. The drafting process was led by the Ministry of Justice, with the participation of indigenous children with the support of their parents. On 1 August 2012, the President issued Executive Order No. 1302 to eliminate school bullying, and in December 2011 he approved a law declaring 2012 the year against child and adolescent violence.

68. **Canada** provided information about the Aboriginal Head Start in Urban and Northern Communities programme, which supports early childhood development in Métis, Inuit and First Nation populations living outside their reservations. The programme has had a positive impact on school readiness, particularly in the areas of language, social, motor and academic skills and cultural literacy. Furthermore, solid evidence is emerging that cultural attachment, resilience, positive relationships and coping with adverse events mitigate risks of violence, suicide and other negative ever[illegible].

69. **New Zealand** reported the rate of teenage childbirth among the Māori is significantly higher than for non-Māori. Since 2010, the Government has provided significant support to vulnerable teen parents and their children, including intensive

case workers, supported housing, parenting support for teen fathers, a childcare assistant payment and teen-parent units to enable young parents to continue their secondary education.

70. The Government of the **Philippines** reported that the phenomenon of early marriage is still common in some indigenous groups. Once married, schooling among girl children is often stopped. Among indigenous girls, only 10 per cent finished elementary schooling, 5 per cent finished high school and 20 per cent have no formal education or are classified illiterate. Lack of education severely limits girls' qualifications for work or employment. It often results in hardship and low paying jobs such as farming root crops and weaving, and subservient roles such as domestic work. There have been reports of indigenous girl children being recruited to nearby cities for domestic work or for work in entertainment establishments.

71. In **Suriname**, early childbearing among adolescent girls is disproportionately higher among the poor, those who live in rural areas and those who belong to indigenous and Maroon groups. Suriname also reported that there are strong indications that many adolescent pregnancies end in an abortion, including unsafe abortions.

6. Indigenous women and poverty

72. Several States provided information about poverty reduction and development policies and programmes with relevance to indigenous women. This includes facilitating the participation of indigenous women in the workforce, increasing the provision of basic services and securing indigenous peoples' access to land.

73. **Australia** reported that women's economic outcomes are affected by a diverse range of factors, including earning less, working part time, divorce or other factors. Indigenous women are less likely to participate in the labour-force (49.3 per cent) than indigenous men (61.6 per cent). The Government's efforts to support women's economic empowerment include a focus on increasing women's workforce participation, assisting women in business and addressing the gender pay gap.

74. The **Plurinational State of Bolivia** noted that it has various policies designed to overcome the extreme poverty faced by indigenous peoples, in particular by women. These have resulted in higher levels of basic services for women, including electricity and potable water. Furthermore, the Agrarian Reform Law of 1996, Law No. 1715, recognized the right of women to access to lands and property rights. In order to facilitate the participation of women in processes of land distribution and title clearance, the Government has created "Bartolina Sisa", the national confederation of indigenous and campesina women, The organization has also lobbied for the inclusion of provisions related to indigenous women in several more recent laws related to land, and has also lobbied for the inclusion of indigenous women in the president's political agenda up to 2025.

75. **Canada** reported that it has made a significant investment in the Aboriginal Skills and Employment Training Strategy and the Skills and Partnership Fund to ensure that First Nation, Inuit and Métis people have the skills they need to secure sustainable, meaningful jobs, including training for women in non-traditional occupations. Furthermore, the Government has carried out an on-reserve income assistance programme, which provides assistance to eligible individuals and families living on-reserve and with financial needs, to help ensure that young

women and men can access the skills and training they need to secure employment. It also noted that in 2013, the Family Homes on Reserves and Matrimonial Interests or Rights Act was adopted, which closed a legislative gap regarding matrimonial property protections and rights on First Nation reserves. Since 2009, comprehensive land claim and self-government agreements have been brought into effect for several First Nations.

76. **Suriname** has launched a project entitled "Support for sustainable development of the interior", through which the lands of the people living in the interior, including lands of indigenous peoples, have been demarcated. However, it noted that the Constitution does not yet recognize collective rights to land.

7. Indigenous women and statistics

77. Several States reported progress in compiling statistical data and qualitative studies. Some results are reported below.

78. **Argentina** reported that within the framework of actions for the follow-up to the Programme of Action of the International Conference on Population and Development beyond 2014, it has included in its national report, data on indigenous peoples that has been disaggregated by sex.

79. The **Plurinational State of Bolivia** reported that the Population and Housing Census carried out in 2012 included questions relating to self-identification and language, which were disaggregated by sex and age. In 2012, the Ministry of Justice and the National Statistical Institute, with the support of the Office of the United Nations High Commissioner for Human Rights, has undertaken the elaboration of human rights indicators for the eradication of violence against women, trafficking and sexual and reproductive health.

80. The Government of **Costa Rica** reported the tenth census on population and sixth census on housing included a question on self-identification and gender which allowed for information to be collected on indigenous women.

81. **Ethiopia** noted that it requires relevant ministries to enhance the gender responsiveness of sector policies, including collecting data on the situation of indigenous women.

82. **Finland** recognizes the importance of paying particular attention to intersectional and multiple forms of discrimination based on gender and for other reasons, and it has also recognized that there is not enough sex-disaggregated research data available on the status, living conditions or political participation of the Sámi peoples to support decision-making.

83. The Government of **Guatemala** reported that in 2013 data disaggregation by ethnic groups had been prioritized in order that the differences between indigenous and non-indigenous men and women in a number of areas could be examined. Guatemala has a set of 46 indicators to collect data in 6 areas: demography, economy, education, health, political participation and violence against women.

84. **Guyana** included questions related to Amerindian identity and gender as part of its demographic and household survey of 2009.

85. In 2013, the Government of **New Zealand** carried out *Te Kupenga*, a first survey of Māori well-being that includes 5,000 people of Maori ethnicity and/or

Maori descent. *Te Kupenga* collected information on a wide range of topics to give an overall picture of their social, cultural and economic well-being.

III. Conclusions

86. Indigenous women are emerging as a powerful and compelling voice in the indigenous rights and the women's rights movements, promoting conditions for the improved exercise and better enjoyment of their rights on the basis of equality, and in a nuanced manner, so as to ensure respect for these rights while continuing to maintain and transmit indigenous cultures and values.

87. Within this context, there has been a steady progress in the achievements made by indigenous women at the national and international levels. Indigenous women have made headway in highlighting their issues through increased participation at international forums, both as part of that processes related to indigenous peoples and those that relate to women more broadly. These efforts have ensured that indigenous women's rights and concerns are recognized and reflected in international instruments such as the United Nations Declaration on the Rights of Indigenous Peoples and the Indigenous and Tribal Peoples Convention of the International Labour Organization (Convention No. 169), as well as in the more recent outcome document of the World Conference on Indigenous Peoples.

88. Nevertheless, 20 years after the Fourth World Conference on Women in Beijing, indigenous women are still facing significant challenges to the full enjoyment of their human rights. The analysis of national reviews highlights indigenous women's specific situations and progress made by States, as well as insights into the numerous outstanding challenges. The wide array of measures reported by States show that advances in indigenous women's rights vary greatly across regions and countries and are influenced by national priorities and political opportunities, as well as by financial resources. It is worth noting that certain States and regions have various initiatives that include a specific focus on indigenous women, while others are largely silent on the issue.

89. The most targeted action by States appears to be in the areas of violence against women, health, education and capacity-building. These areas are more clearly gender-specific (especially violence against women and health concerns affecting women in particular), or are areas in which indigenous women have been shown to experience a particular vulnerability or disadvantage (such as illiteracy rates). Within these areas, several States recognized that indigenous women face specific challenges that merit differentiated action. Certainly, some of the measures described by States in their reports to address concerns could be described as emerging good practices, which could be built upon or replicated in other countries or contexts.

90. An overarching concern identified by States is the level of participation by indigenous women in power and in decision-making, both at the local and national levels. Across the board, women still face discrimination in this regard, despite the modest gains made in some countries. The low level of participation by indigenous women presents both a problem in and of itself as well as a hurdle to the raising of awareness about and developing solutions to the wide range of other concerns for indigenous women in areas including education, health, violence, poverty reduction and access to justice. Increasing the participation of indigenous women in power

and in decision-making should be a priority both for States and within indigenous communities.

91. Furthermore, responding to the particular issues faced by indigenous women could be improved by mainstreaming and by considering their rights as a crosscutting issue in general policies and programmes on women and/or indigenous peoples. In addition, responses to the concerns faced by indigenous women could be improved by increasing awareness of the issues of concern to indigenous women among national decision makers and authorities. This would enable policymakers to have a better understanding of the many issues that indigenous women are currently facing. In this regard, the disaggregation of data by sex and ethnicity is a fundamental tool for identifying and measuring problem areas and developing solutions.

92. Finally, it is worth noting that addressing concerns facing indigenous women and girls requires that both their rights as women and their rights as indigenous peoples be made a priority. In this regard, the rights enshrined in the United Nations Declaration on the Rights of Indigenous Peoples must be advanced concurrently with initiatives designed specifically for indigenous women so as to help in tackling the structural problems affecting indigenous peoples that further contribute to the difficulties affecting indigenous women in particular. This includes advancement of the right to self-determination by indigenous peoples so that they can themselves participate in the development of effective, culturally appropriate and sustainable solutions to the problems faced by indigenous women.

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Follow-up to the recommendations of the Permanent Forum

Analysis prepared by the secretariat of the Permanent Forum on Indigenous Peoples

Note by the Secretariat

Summary

The present report provides an analysis of the implementation of the recommendations of the Permanent Forum on Indigenous Issues on the high-level plenary meeting known as the World Conference on Indigenous Peoples; post-2015 development agenda; and youth self-harm and suicide. The present report is based on reports received from Governments, United Nations agencies, intergovernmental organizations and indigenous peoples' organizations.

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I. Introduction

1. The present report seeks to provide an analysis of the recommendations of the Permanent Forum on the high-level plenary meeting known as the World Conference on Indigenous Peoples; the post-2015 development agenda; and youth self-harm and suicide. This report provides an overview of the main topics, the status of the Permanent Forum recommendations and the ongoing work required at the local, national and international levels.

2. The high-level plenary meeting was held on 22 and 23 September 2014 at United Nations Headquarters. The purpose of the World Conference was to share perspectives and best practices on the realization of the rights of indigenous peoples, including pursuing the objectives of the United Nations Declaration on the Rights of Indigenous Peoples. The outcome document reaffirms the commitment of States to the Declaration and includes many of the priorities established by indigenous peoples' global preparatory process held in Alta, Norway, in June 2013. This was the first time a United Nations high-level meeting was held that focused solely on indigenous peoples' rights.

3. The outcome document of the United Nations Conference on Sustainable Development, held in Rio de Janeiro, Brazil, in 2012, *The future we want*, inter alia, set out a mandate to establish an open working group to develop a set of sustainable development goals for consideration and appropriate action by the General Assembly at its sixty-eighth session. It also provided the basis for their conceptualization. The outcome document gave the mandate that the sustainable development goals should be coherent with and integrated into the United Nations development agenda beyond 2015. One of the major challenges and shortcomings of the Millennium Development Goals was the invisibility of indigenous peoples in processes related to the Millennium Development Goals. The proposed sustainable development goals are accompanied by targets, and will be further elaborated through indicators focused on measurable outcomes. They are action oriented, global in nature and universally applicable. They take into account different national realities, capacities and levels of development and respect national policies and priorities. They build on the foundation laid by the Millennium Development Goals, seek to complete the unfinished business of the Millennium Development Goals and respond to new challenges. These goals constitute an integrated, indivisible set of global priorities for sustainable development. The sustainable development goals are of great importance to indigenous peoples in terms of their rights to their lands, territories and natural resources. Hence, indigenous peoples' vulnerabilities and strengths are important in this process.

4. Indigenous youth self-harm and suicide have reached high proportions and require urgent action. The risk factors for suicide for indigenous youth are similar to those for youth suicide in the general community. The factors that are different for indigenous youth are the effects of colonization, the dispossession from lands, territories and natural resources and governmental policies of forced assimilation, which cause acculturative stress and marginalization. Along with contemporary manifestations of discrimination, such as disproportionately high levels of poverty

and unemployment, may also contribute to the high rates of suicide.[1] The Forum is concerned that the issue of suicide for indigenous youth remains a major challenge.

II. Analysis of the recommendations of the Permanent Forum

A. High-level plenary meeting known as the World Conference on Indigenous Peoples

5. On 22 and 23 September 2014, the United General Assembly organized a high-level plenary meeting known as the World Conference on Indigenous Peoples.[2] The result of the World Conference was a concise, action-oriented outcome document[3] that was prepared on the basis of inclusive, open and informal consultations with Member States and indigenous peoples. The outcome document was adopted by consensus at the opening of the first day of the World Conference.

6. The World Conference was the result of a decision of the General Assembly in 2010,[4] to organize the World Conference on Indigenous Peoples, as well as the result of partnership, advocacy and mobilization between indigenous peoples and Member States, and the support of the United Nations system. As described by the President of the sixty-ninth session of the General Assembly, H.E. Sam Kutesa, "the process leading to this Conference has been unprecedented in the history of the Organization, as it has involved the active participation of indigenous peoples in its preparation, as well as the cooperation between Member States and indigenous peoples in the preparation of the outcome document."[5]

7. Indigenous peoples were actively involved in every step of the process, from the negotiations and the adoption of a resolution detailing the organizational arrangements in September 2012 (General Assembly resolution 66/296), which was led by Mexico and an indigenous representative, the international representative of the Sami Parliament of Norway, through to the consultative process and consensus adoption of the outcome document facilitated by two Member State advisers, Liberia and Slovenia, and two indigenous advisers, Myrna Cunningham Kain and Les Malezer.

8. Indigenous peoples around the world participated actively in the World Conference and its preparatory process. They established the Global Coordinating Group[6] to facilitate the participation of indigenous leaders, organization and institutions. They organized national and regional consultations and agreed to the Alta outcome document[7] at the Global Indigenous Preparatory Conference held in Norway from 10 to 12 June 2013. This process set forth recommendations for the

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[1] *State of the World's Indigenous Peoples*, United Nations publication, Sales No. 09.VI.13.

[2] General Assembly resolution 65/198.

[3] General Assembly resolution 69/2.

[4] General Assembly resolution 65/198.

[5] See http://www.un.org/pga/220614_statement-world-conference-on-indigenous-peoples/.

[6] The Global Coordinating Group was primarily responsible for lobbying for the full and effective participation of indigenous peoples in the preparatory processes leading up to, during and after the World Conference and for raising funds to ensure that the indigenous preparatory process is realized.

[7] See A/67/994, annex.

World Conference that took into account the historical and current situation of indigenous peoples around the world.

9. In accordance with resolution 65/198, the President of the General Assembly conducted open-ended consultations with Member States and with representatives of indigenous peoples in June (interactive hearing) and three consultations (June, July and August) to obtain input for the key elements of the outcome document The United Nations agencies, funds and programmes and the regional commissions of the United Nations also actively engaged in the process leading to the World Conference, with the Inter-Agency Support Group on Indigenous Peoples preparing thematic papers according to their mandates.

Role of the Permanent Forum on Indigenous Issues

10. The Permanent Forum on Indigenous Issues played a key role in the process leading to the World Conference by providing the space at its annual sessions to enable open and active discussions to inform and guide the discourse, and to maintain and build on the momentum for this historic event. The Permanent Forum strongly urged equal, direct and meaningful participation of indigenous peoples throughout all stages of the World Conference and equal partnership between Member States and indigenous peoples and that the Declaration on the Rights of Indigenous Peoples become the conceptual and normative framework for the outcome document.

11. Since its tenth session held in May 2011, the Permanent Forum has devoted plenary meetings to facilitate the exchange of views and recommendations on the organization and outcome of the World Conference. These sessions were led by the Forum with the engagement of the Office of the Presidents of the General Assembly. The recommendations stemming from those sessions are contained in the documents E/2011/43 (15 recommendations), E/2012/43 (22 recommendations), E/2013/43 (20 recommendations) and E/2014/43 (8 recommendations). Drawing on the discussions and information provided, the Forum made a number of recommendations to move the process forward and ensure a successful outcome of the high-level plenary meeting, known as the World Conference on Indigenous Peoples.

12. The tenth session of the Permanent Forum, held in May 2011, was the first opportunity for Member States, indigenous peoples and United Nations agencies to discuss their hopes and aspirations for the World Conference since the General Assembly decision to organize such an event. Drawing on the statements made, the Permanent Forum adopted 15 recommendations that emphasized the need to ensure the equal, direct and meaningful participation of indigenous peoples as set out in articles 18 and 19 of the Declaration on the Rights of Indigenous Peoples. The Forum also called upon the President of the sixty-fifth session of the General Assembly to appoint a facilitator to conduct open-ended consultations with Member States and indigenous peoples within the framework of annual sessions of the Permanent Forum, and the Expert Mechanism on the Rights of Indigenous Peoples and the Special Rapporteur on the Rights of Indigenous Peoples in order to determine the modalities for the meeting. Furthermore, the Forum recommended that the presidencies of the General Assembly at its sixty-sixth and sixty-seventh sessions convene one-day interactive dialogues with Member States and

representatives of indigenous peoples at the eleventh and twelfth sessions of the Forum.

13. At its eleventh session, in May 2012, the Forum welcomed the decision of the President of the sixty-sixth session of the General Assembly to appoint a State and an indigenous representative to conduct inclusive informal consultations on his behalf to determine the modalities for the World Conference, and conducted interactive dialogues with the participation of the President's two appointees. A key issue that continued to be of concern was the need to ensure the substantive participation of indigenous peoples at the World Conference. The Forum also welcomed the seven indigenous regional preparatory processes as important inputs to the Global Indigenous Preparatory Conference, held in Alta, Norway, in June 2013.

14. The Permanent Forum adopted 22 recommendations to guide the definition of the scope and modalities of the preparatory process and to guide the World Conference itself. These recommendations included the accreditation of indigenous nations, councils, parliaments and governments, and traditional governments, in order to entrench the principle of full and effective and direct participation of indigenous peoples. Furthermore, the Forum recommended to the President of the sixty-ninth session of the General Assembly to appoint Co-Chairs from Member States and indigenous peoples to preside jointly over the meeting of the World Conference. Also, the themes for the round tables of the World Conference should be decided by Member States and indigenous peoples. The Forum also recommended that the World Conference consist of plenary meetings, round tables and interactive dialogues, to be co-chaired by representatives of Members States and indigenous peoples.

15. At its twelfth session, in May 2013, the Permanent Forum adopted 20 recommendations that mainly focused on the organizational matters of the World Conference, including Co-Chairs; speakers, applying the criteria of regional representation of indigenous peoples, gender balance, inclusion of indigenous elders and youth, and inclusion of indigenous persons with disabilities. The recommendations also included suggestions for the content of the outcome document; the full and effective participation of indigenous peoples; and the appointment of a State representative and an indigenous peoples' representative to conduct inclusive informal consultations on behalf of the President of the General Assembly. The Forum also recognized the outcome that the Global Preparatory Indigenous Peoples' Conference held in Alta, Norway, would serve as the firm basis for the identification of specific themes for the round tables and panel discussions of the World Conference. Additionally, the Forum recommended the organization of the informal interactive hearing, which would be back-to-back with, but separate from, its thirteenth session to ensure those representatives attending the Forum were also able to participate in the informal interactive hearing to be organized before the end of June 2014, as called for in the modalities resolution. Finally, the Forum reiterated that indigenous peoples must have equal participation in the drafting of all documents of the World Conference, including the outcome document.

16. At its thirteenth session, in 2014, following its practice since 2011, the Forum convened a one-day dialogue on the World Conference and shared its concern at the lack of progress made to date in the informal consultations. The Permanent Forum was instrumental in providing the space and the venue for Member States,

indigenous peoples and the United Nations system to discuss the World Conference process at the global level on an equal footing. The Forum's recommendations were essential to the negotiation processes between Member States and indigenous peoples leading to the World Conference.

17. Under the leadership of the President of the General Assembly, the World Conference took place with the involvement of State and indigenous facilitators[8] and advisers,[9] the three United Nations mechanisms on indigenous peoples, the Global Coordinating Group and the group of States that supported the process of the Conference.

18. The United Nations system also provided support. The Department of Economic and Social Affairs of the United Nations Secretariat, where the secretariat of the Permanent Forum on Indigenous Issues is based, provided assistance to the President of the General Assembly and his advisers in the preparations for the World Conference. In addition, the Inter-Agency Support Group on Indigenous Peoples' Issues prepared nine thematic papers[10] on the following issues: indigenous persons with disabilities; education; employment and social protection; health; lands, territories and resources; participation; sexual and reproductive health; and traditional knowledge, violence against indigenous women and girls. The General Assembly also expanded the mandate of the Voluntary Fund for Indigenous Peoples to assist indigenous peoples' participation in the World Conference. As a contribution, the Economic Commission for Latin America and the Caribbean launched the publication "Rights of indigenous peoples: achievements and challenges in the Latin American countries".[11]

19. Discussions during the World Conference focused on the United Nations system, as well as three indigenous-specific mandates. One of the major issues that emerged was the need for coherence and coordination of the United Nations system. In this context, there was consensus by both Member States and indigenous peoples, supported by the United Nations agencies, on the need for United Nations system-wide coordination and coherence. In paragraph 31 of the outcome document of the World Conference, the General Assembly requested the Secretary-General to begin the development, within existing resources, of a system-wide action plan to ensure a coherent approach to achieve the ends of the Declaration on the Rights of Indigenous Peoples.

20. On 15 October 2014, the Secretary-General appointed the Under-Secretary General of the Department of Economic and Social Affairs, Wu Hongbo, as the senior official with the responsibility to coordinate and develop a system-wide action plan in cooperation with indigenous peoples, Members States and the Inter-Agency Support Group on Indigenous Peoples and to raise awareness on the rights of indigenous peoples at the highest level. Further, it is the responsibility of

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[8] The Permanent Representative of Mexico to the United Nations, Luis Alfonso de Alba, and the international representative of the Sami Parliament of Norway, John B. Henriksen.

[9] The Permanent Representative of Costa Rica to the United Nation, Eduardo Ulibarri, the Permanent Representative of Liberia to the United Nations, Marjon V. Kamara, the Permanent Representative of Slovenia to the United Nations, Andrej Logar, and representatives of indigenous peoples, Myrna Cunningham Kain and Les Malezer.

[10] Available from www.un.org/en/ga/69/meetings/indigenous/documents.shtml.

[11] Available from www.cepal.org/en/publications/guaranteeing-indigenous-peoples-rights-latin-america-progress-past-decade-and-remaining.

Member States, United Nations agencies and indigenous peoples to work together on the outcome document of the World Conference, to implement the Declaration on the Rights of Indigenous Peoples in order to advance the survival, dignity and well-being of indigenous peoples of the world.

B. Post-2015 development agenda

21. One of the main outcomes of the United Nations Conference on Sustainable Development, held in Rio de Janeiro in June 2012, was the agreement by Member States to launch a process to develop a set of sustainable development goals. The Conference did not elaborate specific goals, but it stated that the sustainable development goals should be limited in number and should be aspirational and easy to communicate. The goals should address in a balanced way all three dimensions of sustainable development and be coherent with and integrated into the United Nations development agenda beyond 2015. A 30-member open working group of the General Assembly was tasked with preparing a proposal on the sustainable development goals. The Open Working Group of the General Assembly was established on 22 January 2013 by decision 67/555 of the General Assembly. At the 2nd meeting of its thirteenth session, on 19 July 2014, the Open Working Group considered a proposal on sustainable development goals. These are built upon the Millennium Development Goals, which are due to expire in 2015. The Millennium Development Goals have been criticized for failing to make specific reference to indigenous peoples and capture their priorities for development and wellbeing. Further, indigenous peoples had little, if any, participation in the development, the implementation, the monitoring and the evaluation of the Millennium Development Goals. Thus, the sustainable development goals provide a unique opportunity to address those shortcomings of the Millennium Development Goals.

22. The Open Working Group on sustainable development goals, which includes Member States, United Nations agencies and nine Major Groups representing various sectors of society. Indigenous peoples are one of the Major Groups that have been contributing directly to the open working group discussions, particularly lobbying for recognition of culture as a pillar of sustainable development and that the post-2015 development agenda must be addressed consistently with the minimum standards established by the Declaration on the Rights of Indigenous Peoples.

23. In July 2014, the open working group proposed a draft list of 17 sustainable development goals. They include two specific goals that relate specifically to hunger and disease: Goal 2, to end hunger, achieve food security and improve nutrition; and Goal 3, to promote sustainable agriculture and ensure healthy lives and promote well-being for all at all ages. Under the goal relating to hunger, the targets for the year 2030 range from ensuring access of all people, particularly the poor and vulnerable, to safe, nutritious and sufficient food all year round and ending all forms of malnutrition. It also includes doubling the agricultural productivity and the incomes of small-scale food producers, particularly women and indigenous peoples, among others, and ensuring sustainable food production systems and implementing resilient agricultural practices.

24. Similarly, the targets under the goal on health include reducing global maternal mortality ratio, ending preventable deaths of newborns and children under

the age of five years and ending epidemics of AIDS, tuberculosis, malaria and other communicable diseases. Also included is reducing premature mortality from non-communicable diseases by one-third and ensuring universal access to sexual and reproductive health-care services, by 2030. Further, the aim is to strengthen prevention and treatment of substance abuse, including narcotic drug abuse and harmful use of alcohol. Other aims include achieving universal health coverage for all and increasing substantially health financing and the recruitment, the development and the training and retention of the health workforce in developing countries, among other targets.

25. Indigenous peoples constitute 15 per cent of the world's poor and approximately one third of the world's 900 million extremely poor rural people. In addition to circumstances of extreme poverty, indigenous peoples suffer from malnutrition because of environmental degradation of their ecosystems, loss of their lands and territories and the decline in abundance or accessibility of traditional food sources. It is now emerging that indigenous peoples' overall well-being and cultural continuity are directly related to their ability to continue their traditional lifestyles, including food and health practices. Indigenous peoples who have maintained their traditional livelihoods and food gathering practices and have access to quality intercultural health care often fare better than others.[1]

26. Nonetheless, indigenous peoples face huge disparities in terms of hunger and malnutrition and access to and quality of health care, even in developed countries. As a result, they are more likely to experience reduced quality of life and ultimately die younger than their non-indigenous counterparts. They experience disproportionately high levels of maternal and infant mortality, cardiovascular illnesses, HIV/AIDS and other diseases such as malaria and tuberculosis. Indigenous women experience health problems with particular severity and yet they play a primary role in overseeing the health and well-being of their families and communities.[1]

27. It has been estimated that worldwide 50 per cent of indigenous adults over the age of 35 years have type 2 diabetes, and these numbers are predicted to rise.[12] In some indigenous communities, diabetes has reached epidemic proportions and places the very existence of indigenous communities at risk. Similarly, tuberculosis, a disease that primarily affects people living in poverty and affects at least 2 billion people globally, continues to disproportionately affect indigenous peoples around the globe. Programmes designed to combat diseases often do not reach indigenous peoples because of issues related to poverty, a lack of access to medical care and drugs, language and cultural barriers, and geographic remoteness.

28. The International Covenant on Economic, Social and Cultural Rights is the principal human rights instrument that provides for right to adequate food and freedom from hunger (art. 11) and the right to health and the States' responsibilities for prevention, treatment and control of diseases (art. 12). The Declaration on the Rights of Indigenous Peoples provides specifically for indigenous individuals' "equal right to the enjoyment of the highest attainable standard of physical and mental health" (art. 24, para. 2). The Declaration also guarantees the collective rights of indigenous peoples to maintain and use their health systems and practices, including traditional medicines, and establishes State obligations to provide quality

[12] Ida Nicolaisen, "Overlooked and in Jeopardy: Indigenous Peoples with Diabetes" *Diabetes Voice*, vol. 51, No. 2 (2006).

health care to indigenous peoples and respect and promote their health systems (art. 24, para. 1, and art. 34). The Declaration does not include specific provisions relating to hunger or food.

Recommendations of the Permanent Forum

29. The Permanent Forum has made number of recommendations on issues of hunger and disease of indigenous peoples. Those include broader recommendations to States and the United Nations system to recognize indigenous peoples as distinct stakeholders and make specific reference to them, to reach out and engage in a truly inclusive process with them, including indigenous women, youth and persons with disabilities, to ensure that their rights and priorities are included and to develop and include clear indicators and monitoring tools relating to indigenous peoples post-2015 development agenda.

30. With regard to hunger, the Forum has specifically recommended that States engage in an inclusive and participatory process to ensure food sovereignty and security, and develop standards and methodologies and cultural indicators accordingly. It has also recommended that the Food and Agriculture Organization of the United Nations (FAO) develop operational guidelines on indigenous peoples and establish partnerships with indigenous peoples to implement the policy and guidelines with the aim of promoting secure tenure rights and equitable access to land, fisheries and forests. Subsequently, in 2010 FAO adopted the FAO Policy on Indigenous and Tribal Peoples in 2010 and Voluntary Guidelines on the Responsible Governance of Tenure of Land, Fisheries and Forests.

31. On health, the Forum has repeatedly called for improved disaggregated data on indigenous peoples' health. It has recommended that the World Health Organization (WHO), the United Nations Children's Fund (UNICEF) and the United Nations Population Fund (UNFPA), as well as regional health organizations and Governments, foster rights-based approaches to health, including treaty rights, the right to culturally acceptable and appropriate services and indigenous women's reproductive rights, and stop programmes of forced sterilization and abortion, which can constitute ethnic genocide.

32. Further, the Forum has made several recommendations to WHO, the Pan American Health Organization (PAHO) and Governments focusing on non-communicable diseases, including the establishment of a programme on non-communicable diseases in WHO, with special attention to indigenous peoples and diabetes; formulating an action plan with particular attention to preventing non-communicable diseases; improving access by indigenous peoples living with diabetes to health prevention and care; strengthening community-based health programmes on non-communicable diseases that empower and educate indigenous women and children; and undertaking a study on the situation of indigenous peoples living with diabetes.

33. The Forum has recommended that relevant United Nations entities coordinate to formulate key intercultural standards and indicators of quality of care, including sexual and reproductive health of indigenous peoples, to be considered in the definition of a future post-2015 goal on universal health care coverage.

C. Youth self-harm and suicide

34. There is no agreed definition of "youth" (any more than there is of "indigenous peoples"). The United Nations, for statistical purposes, defines "youth" as those persons between the ages of 15 and 24 years. Many Member States and United Nations agencies have different definitions. Despite this lack of universal agreement, there is general agreement on the fact that youth represent a transitional period between childhood and adulthood.

35. Youth (15-24 years of age) accounts for approximately 18 per cent of the global population and, with some 370 million indigenous people in the world, there are approximately 67 million indigenous youth globally. This number may well be higher, since indigenous peoples often have higher proportions of youth than non-indigenous peoples in the same countries.

36. Indigenous peoples suffer the greatest suicide risk among cultural or ethnic groups worldwide. Examples of suicide rates are presented in Australia, where the highest age-specific rate of suicide was among indigenous males between 25 and 29 years of age (90.8 deaths per 100,000 population), four times the rate for non-Indigenous males. For indigenous females, the highest rate of suicide was in the 20 to 24-year-old age group (21.8 deaths per 100,000 population), five times the non-indigenous female rate for that age group.[13] In the United States, suicide is the second leading cause of death, behind accidents, for American Indian and Alaska Native men ages 15 to 34,[14] and is two and a half times higher than the national average for that age group, according to the Centres for Disease Control and Prevention.[15] Among the indigenous peoples in Brazil, the suicide rate was six times higher than the national average in 2013, according to a study released in October 2014 by the Ministry of Health of Brazil. That translates into 30 suicides per 100,000 people. Among members of the Guaraní tribe, Brazil's largest indigenous group, the rate is estimated at more than twice as high as the indigenous rate over all, according to the study.

37. There are serious concerns that suicide rates of indigenous youth continue to rise and that victims are getting younger. According to a suicide case study in 2014 by an Australian Ombudsman's Office, of 36 deceased children, aged between 13 and 17, it was found that indigenous children were over-represented; 13, or 36 per cent, of the suicides were indigenous, although they make up only 6 per cent of the total child population.[16]

38. According to various reports, suicide arises from a complex web of interacting personal and social circumstances. Risk factors that increase the likelihood of suicidal behaviour include factors such as the physical and social environments; developmental experiences; interpersonal relationships; alcohol and substance

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[13] Government of Australia, Department of Health, "Aboriginal and Torres Strait Islander suicide: origins, trends and incidence", *National Aboriginal and Torres Strait Islands Suicide: Prevention Strategy* (May, 2013), available from www.health.gov.au/internet/publications/publishing.nsf/Content/mental-natsisps-strat-toc~mental-natsisps-strat-1~mental-natsisps-strat-1-ab.

[14] See www.cdc.gov/violenceprevention/pdf/Suicide-DataSheet-a.pdf.

[15] Charles Lyons, "Suicides Spread Through a Brazilian Tribe" (*The New York Times*, 2 January 2015).

[16] See http://nationalunitygovernment.org/content/nation-shamed-when-child-sees-suicide-solution.

abuse; suicidal ideation and previous suicide attempts; and coexisting psychiatric disorders. The individual factors that affect suicide among indigenous peoples are no different than those found in other populations and communities, but the prevalence and interrelationships among these factors differ for indigenous communities due to their history of colonization, and subsequent interactions with the social and political institutions of society.

39. Every suicide has a wide impact affecting many people such as family, loved ones and peers. The circle of loss, grief and mourning after suicide spreads outwards in the community. In small indigenous communities, where many people are related and where many people face similar histories of personal and collective adversity, the impact of suicide may be especially widespread and severe.

40. Geographic and cultural isolation limit many indigenous youths' access to services. Indigenous youth are less likely to receive adequate health care, including mental health care. Although the reasons for youth suicide are complex and difficult to define, such interference with, and destruction of, cultural structures has caused stress throughout subsequent generations that is generally considered to contribute to suicidal behaviour.

41. Historical trauma passed on from previous generations and social marginalization, including situations where suicides are often part of community life, contribute to more suicides, just as do the lack of opportunity to discuss grief or taboos surrounding suicide. Many indigenous youth have lost faith in services that could help them, such as counselling services. They often have doubts about the cultural competence and generally do not believe services can help them. Some have confidentiality concerns about their issues remaining private, while others fear that using a service would result in shame for themselves or their family, being judged, ridiculed or punished. But one of the biggest barriers in rural and remote areas remains access to such services in the first place.

Recommendations of the Permanent Forum

42. The Permanent Forum has repeatedly expressed its concern to the high rates of suicide among indigenous youth having made a number of recommendations to the United Nations system calling for studies and dedicated workshops to address the issue. At its second session the Forum recommended that WHO undertake a study on the prevalence and causes of suicide among indigenous youth. At its fourth session the Forum recommended that the Inter-Agency Support Group on Indigenous Peoples' Issues organize a workshop on policies and best practices of engaging indigenous youth and children on prevention of suicide. At its fifth session the Forum reiterated its recommendation to the Inter-Agency Support Group on Indigenous Peoples' Issues to organize a workshop on policies and best practices of engaging indigenous youth and children on prevention of suicide. At its sixth session the Forum requested that States convene a meeting to assess the root causes of indigenous youth suicide and to formulate preventive strategies. The Forum also specifically requested that UNICEF and WHO convene a meeting on youth suicide.

43. At its eleventh session the Forum requested that WHO and UNICEF introduce indigenous youth perspectives into existing youth policies and plans with particular efforts to address suicide among indigenous youth. At its twelfth session the Forum reiterated its previous recommendations that address suicide among indigenous youth and requested that WHO conduct a study on the prevalence and causes of

suicide among indigenous youth and that the Inter-Agency Support Group and WHO organize an expert group meeting to review policies and best practices on engaging indigenous youth and prevention of suicide.

44. At its thirteenth session, the Forum urged States to take a number of steps on self-harm and suicide of indigenous youth, including improving data collection, the allocation of adequate resources for prevention, the revitalization of languages, cultures and customs and the development of training programmes on suicide prevention and mental health awareness. These recommendations are based on the report of the 2013 international expert group meeting on Indigenous Youth (E/C.19/2013/3).

45. A dedicated United Nations workshop or study on indigenous youth suicide has yet to been undertaken, despite the Permanent Forum's recommendations. The Forum secretariat has not received specific information on the implementation of any of the recommendations regarding indigenous youth suicide and self-harm from Member States or from United Nations entities.

III. Conclusion and recommendation

46. The Permanent Forum continues to monitor the outcome and results of its recommendations. The Forum members have expressed concern that the implementation of its recommendations must make a difference to the lives of indigenous peoples on the ground. A crucial factor for assessing implementation of the recommendations of the Permanent Forum is the number of reports submitted by United Nations agencies and States. These reports are the main source of information for determining the implementation of the recommendations of the Forum. The Forum acknowledges and thanks those States and United Nations agencies that have provided reports for the Forum sessions.

47. The recommendations of the Permanent Forum regarding the high-level plenary meeting known as the World Conference on Indigenous Peoples fed into the activities and the processes leading up to the World Conference. The Permanent Forum devoted time in its agenda during its session to facilitate an exchange of views and recommendations on the organization and outcome of the World Conference. These sessions were led by the Forum with the engagement of the indigenous peoples, States, United Nations agencies and Office of the Presidents of the General Assembly. The recommendations of the Forum included suggestions for the content of the outcome document; the full and effective participation of indigenous peoples; and the appointment of a State representative and an indigenous peoples' representative to conduct inclusive informal consultations on behalf of the President of the General Assembly. The outcome document of the World Conference is an important step forward and will require action from indigenous peoples, States and United Nations agencies to ensure that the commitments are followed up at the international and national levels.

48. The Permanent Forum has made a number of recommendations relating to the post-2015 development agenda and devoted time within the agenda of its sessions to hold discussions on the post-2015 development agenda. The recommendations of the Forum to States and United Nations agencies related to recognizing indigenous peoples as distinct stakeholders, and make specific reference to indigenous peoples

and to reach out and engage in a truly inclusive process with indigenous women, youth and persons with disabilities.

49. The high rates of self-harm and suicide of indigenous youth is an ongoing concern for the Permanent Forum. The Forum has made recommendations to United Nations agencies to dedicate a workshop or study on this serious issue. The Forum has also urged States to improve data collection and to allocate resources for the revitalization of languages, cultures and customs and the development of training programmes on suicide prevention and mental health awareness. A headline in a national newspaper in late 2014 said a nation is shamed when a child sees suicide as a solution.

Recommendations

50. **The Permanent Forum urges States and United Nations agencies to continue providing annual reports to its session on the follow-up of the recommendations of the Forum.**

51. **The Forum has been determined to ensure that indigenous peoples' rights and priorities are included in the post-2015 development agenda. In that regard, the Forum reiterates the need to develop and include clear indicators and monitoring tools relating to indigenous peoples in the sustainable development goals and the post-2015 development agenda.**

52. **The Forum has determined that mental health issues such as depression, substance abuse and suicide have been identified as connected to colonization and dispossession of indigenous peoples. Models of health care must take into account the indigenous concept of health and preserve and strengthen indigenous peoples' health systems as a strategy to increase access and coverage of health care. This will result in the establishment of clear mechanisms of cooperation among relevant health-care personnel, communities, traditional healers, policy makers and Government officials in order to ensure that the human resources respond to the epidemiological profile and socio-cultural context of indigenous communities.**

53. **The Forum urges States to develop strategies and interventions that are that are culturally tailored and effective in reducing feelings of hopelessness and suicidal vulnerability among indigenous youth. The interventions need to include high levels of local control and involvement of indigenous peoples and their communities.**

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Future work of the Permanent Forum, including issues of the Economic and Social Council and emerging issues

Study on the treatment of traditional knowledge in the framework of the United Nations Declaration on the Rights of Indigenous Peoples and the post-2015 development agenda

Note by the Secretariat

At its thirteenth session, the Permanent Forum on Indigenous Issues appointed Ms. María Eugenia Choque Quispe, a member of the Permanent Forum, to conduct a study on traditional knowledge in the framework of the post-2015 development agenda, bearing in mind that indigenous cultures and traditional practices contribute to sustainable development and environmental management, including rights respecting lands, territories and resources, food sovereignty and culture (E/2014/43-E/C.19/2014/11, para. 68). The outcome of the study is hereby submitted to the Permanent Forum at its fourteenth session.

* E/C.19/2015/1.

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Study on the treatment of traditional knowledge in the framework of the United Nations Declaration on the Rights of Indigenous Peoples and the post-2015 development agenda

I. Introduction

1. The present study[1] focuses on traditional knowledge derived from the experience of indigenous peoples within the framework of the United Nations Declaration on the Rights of Indigenous Peoples and in the light of the post-2015 development agenda, with particular emphasis on the process of the Convention on Biological Diversity and the World Intellectual Property Organization (WIPO) and on local, national and international experiences. The report also addresses the traditional knowledge of indigenous peoples in urban contexts, based on the lived experience of indigenous youth.

2. The study contains three main parts: the first part is focused on the post-2015 development agenda and the urgent need to mainstream the issue of indigenous peoples and traditional knowledge; the second part concerns the concept of traditional knowledge that indigenous peoples have developed and are continuing to develop, and considers its potential for natural resource management and safeguarding biodiversity; the third part is focused on the challenges and difficulties faced by indigenous peoples as a result of the loss of traditional knowledge owing to climate change, migration, rapid expansion of resource extraction, and pollution of lands and territories. Lastly, recommendations are made for States, the United Nations system and indigenous peoples.

3. The study also addresses the traditional knowledge of indigenous peoples in urban contexts, based on the lived experience of indigenous youth, as captured through surveys conducted in Argentina, Bolivia (Plurinational State of), Brazil, Colombia and Peru. The following topics are discussed: methods of creating and re-creating traditional knowledge; the prospects for and challenges and potential of strengthening identity, culture, language, world view and spirituality; and development for indigenous peoples in urban contexts. This part was completed with the support of researchers funded by the International Work Group for Indigenous Affairs in Argentina, Bolivia (Plurinational State of), Brazil, Colombia and Peru.

II. Post-2015 development agenda

4. At its twelfth session, the Permanent Forum recommended, with respect to the development agenda beyond 2015, that Member States and the United Nations system should consider the status of indigenous peoples and make their development and well-being a priority by adopting a human rights-based approach that takes into account issues of equity and sustainability and incorporates an indigenous holistic concept of development with culture and identity.

[1] Appreciation is extended to the German Society for International Cooperation in the Plurinational State of Bolivia and the International Work Group for Indigenous Affairs for their technical and financial support.

5. The Permanent Forum also recommended that the post-2015 development agenda should recognize indigenous peoples' right to self-determination, autonomy and self-governance, together with their right to determine their own priorities for their development, to participate in governance and policy decision-making processes at the local, national, regional and international levels and to develop mechanisms for consultation and participation of indigenous peoples, building on the fundamental right to free, prior and informed consent and full participation in the development process. In addition, it recommended the recognition, protection and strengthening of indigenous peoples' collective rights, in particular the right to land, territories and natural resources.

6. The report of the High-level Panel of Eminent Persons on the Post-2015 Development Agenda (A/67/890, annex) states that it is essential to eradicate poverty, which has increased more acutely among indigenous peoples. Based on the many meetings and consultations it conducted, the Panel concluded that the post-2015 development agenda is a universal agenda that should include five major shifts:

(a) No one should be left behind;

(b) Sustainable development should be at the core of the agenda, considering that poverty eradication requires joint social, economic and environmental action;

(c) Economies should be transformed to create jobs and inclusive growth;

(d) There is a need to build peace and effective, open and accountable institutions for all, as freedom from fear, conflict and violence is a fundamental human right;

(e) A new global partnership among governments, indigenous peoples and society at large should be forged.

7. During the discussion of the post-2015 agenda, indigenous peoples called for the recognition of balance in harmony with nature and observance of their ancestral customs as one of the primary tasks of environmental sustainability, because impoverished indigenous peoples are deeply affected by natural disasters owing to their close connection with biodiversity.

8. Adolescents and youth, who currently constitute a majority of the indigenous population in urban settings, face many obstacles, including discrimination, marginalization, poverty, and loss of identity and traditional knowledge. Young people have high expectations for improving their situation in the future and educational policies are needed that will strengthen their identity and traditional knowledge. For those reasons, they should participate in the formulation of the post-2015 development agenda.

9. Girls and women also face barriers, such as lack of access to their lands and territories; lack of equal access to financial services, credit and infrastructure; and lack of health care, education with cultural identity, and space for the generation and reconstruction of their traditional knowledge. It is important to work towards a more just and equitable world with equal opportunities for indigenous women and children. The post-2015 development agenda must take into account the need to incorporate the potential value of indigenous knowledge, of which indigenous women are the most effective bearers.

10. Food security, another issue for the post-2015 development agenda, should be approached from the perspective of food sovereignty. Indigenous peoples have a contribution to make in this regard through their world view, which extends to food production, not only at the local level but also at the global level. Their production practices, which respect cultural and ancestral traditions, could potentially be valuable in safeguarding the food supply. Throughout history this traditional knowledge has not been part of development planning at the country level, as it was deemed to be retrograde, or even ahistorical; however, indigenous peoples have continued to produce food and to feed the world. Indigenous peoples also continue to contribute in the area of health, because many of them have developed capacity and knowledge in the use of medicinal plants that have now become part of general medicine, although the bearers of this traditional knowledge are not given any recognition.

11. One of the main recommendations for the post-2015 development agenda is that production and productivity will be sustainable if they take into account ancestral production based not only on the actual food produced but also on the spiritual value of planting and harvesting.

12. During consultations with indigenous peoples on the post-2015 development agenda, they proposed that national and international recognition of indigenous peoples, the acceptance of collective rights, in particular the right to land, territories and natural resources, and the recognition of culture should be the fourth pillar of sustainable development, which should include indigenous peoples' views on forms of development based on identity and culture, and a declaration of the right to free, prior and informed consent on matters affecting indigenous peoples and the establishment of partnerships for development for indigenous peoples.

13. In the Gangwon Declaration on Biological Diversity for Sustainable Development, ministers and participants in the high-level segment of the twelfth meeting of the Conference of the Parties to the Convention on Biological Diversity welcomed the importance given to biodiversity in the outcome document of the Open Working Group on Sustainable Development Goals and called for the further integration and mainstreaming of biodiversity in the post-2015 development agenda. The United Nations General Assembly also proclaimed 22 May the International Day for Biological Diversity.

14. According to the Executive Secretary of the secretariat of the Convention on Biological Diversity, there is a need to link the implementation of the post-2015 development agenda with other processes, such as the United Nations Development Assistance Framework and national biodiversity strategies and plans of action, and to integrate the implementation of the Strategic Plan for Biodiversity 2011-2020 and the Aichi Biodiversity Targets with the implementation of the post-2015 development agenda.

15. It should be emphasized that humanity depends on biodiversity and therefore biodiversity is essential for sustainable development. The vast experience of indigenous peoples in that area has shown that biodiversity is vital to global and local economies. The world depends on food and water, and on biodiversity in general. Owing to the close relationship that has developed between indigenous peoples and biodiversity, there is a link between traditional knowledge and biodiversity. We have, therefore, a crucial responsibility to understand that biodiversity is the cornerstone of our existence and to value traditional knowledge,

based on the belief system, spirituality and practices related to biodiversity that indigenous peoples have developed and are continuing to develop. Given the climate crisis facing the world today, biodiversity and the traditional knowledge associated with it will be vital for climate change mitigation. It should be emphasized that indigenous women have an important role to play as builders and guardians of traditional knowledge.

16. In its decision XI/22, the Conference of the Parties to the Convention on Biodiversity encouraged parties and all partners, institutions, organizations and processes concerned to consider the Strategic Plan for Biodiversity and the Aichi Biodiversity Targets in developing the post-2015 development agenda, which led to the consideration of participation by indigenous peoples and the importance of biodiversity for the achievement of sustainable development goals.

17. Biodiversity and indigenous peoples are part of the ecosystem and the management and administration of its genetic resources, and are feeling first-hand the effects of climate change. This understanding of the issues pertains directly to the sustainable development goals, as it is in line with goal 15: Protect, restore and promote sustainable use of terrestrial ecosystems in order to halt biodiversity loss.

18. With respect to goal 13 on climate change, it should be underlined that traditional knowledge is a potential resource for the development of sustainability based on the experience of indigenous peoples. The Strategic Plan for Biodiversity 2011-2020 may be useful in designing joint action under the post-2015 development agenda, taking into account the contribution of indigenous peoples' traditional knowledge, based on respect for collective rights, free, prior and informed consent, and respect for traditional knowledge.

III. Traditional knowledge: context

19. Participants in the International Indigenous Forum on Biodiversity and the Indigenous Women's Biodiversity Network of Latin America and the Caribbean (Red de Mujeres Indígenas sobre Biodiversidad de América Latina y el Caribe) have highlighted the value of traditional knowledge and the key role it plays in the sustainable development of biodiversity, as well as the contribution it makes to the lives of humans.

20. It is widely known that the greatest biodiversity is to be found in indigenous territories, where to this day it contributes to the economic, social, cultural and spiritual sustenance of indigenous peoples and represents a significant resource for communities in general. The management of natural and genetic resources entails drawing on the extensive direct knowledge of indigenous peoples about the conservation and sustainable use of biodiversity.

21. The Conference of the Parties to the Convention on Biological Diversity, in its decision VI/10 on strengthening laws, policies and other measures, refers to other measures at the international level for the protection of traditional knowledge, innovations and practices of indigenous and local communities, such as the work of the Intergovernmental Committee on Intellectual Property, Genetic Resources, Traditional Knowledge and Folklore of WIPO, and the recommendations of the Permanent Forum and other bodies that address traditional knowledge in their work programmes.

22. At the Conference of the Parties to the Convention on Biological Diversity, serving as the meeting of the Parties to the Nagoya Protocol on Access to Genetic Resources and the Fair and Equitable Sharing of Benefits Arising from their Utilization, held in October 2014, the representatives of indigenous and local communities expressed the need to develop their capacity to participate in decision-making and policy development processes, to understand the provisions of the Protocol, to negotiate favourable access and benefit-sharing agreements and to develop inventories and monitor their genetic resources and traditional knowledge associated with genetic resources (see UNEP/CBD/COP-MOP/1/10). It is important to stress that the Parties are raising awareness of the value of traditional knowledge in relation to genetic resources (see article 21 of the Protocol).

23. The report of the eighth meeting of the Ad Hoc Open-ended Inter-sessional Working Group on Article 8 (j) and related provisions of the Convention on Biological Diversity (UNEP/CBD/COP/12/5) indicates that the input of the International Indigenous Forum on Biodiversity is focused on the value of traditional knowledge in the conservation and sustainable use of biodiversity.

24. Various international instruments stress that traditional knowledge comprises innovations and practices of indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biodiversity (see article 8 (j) of the Convention on Biological Diversity). Traditional knowledge is relevant to the management of plant genetic resources for food and agriculture (see article 9.2 (a) of the International Treaty on Plant Genetic Resources for Food and Agriculture). Traditional knowledge also encompasses traditional cultural expressions and manifestations of sciences, technologies and cultures, including knowledge of human and genetic resources, seeds, medicines, flora and fauna, as well as oral traditions, literatures, designs, traditional sports and games and visual and performing arts (see article 31 of the United Nations Declaration on the Rights of Indigenous Peoples). Traditional knowledge is also relevant to animal breeding and production (see paragraph 12 of the Interlaken Declaration on Animal Genetic Resources).

25. In the WIPO context, traditional knowledge is considered to consist of traditional knowledge per se (techniques, practices, skills and innovations), traditional cultural expressions (the forms through which a traditional culture expresses itself, such as music, symbols or painting) and the genetic resources associated with traditional knowledge (such as medicinal plants or traditional crops). The work of WIPO with regard to indigenous peoples is based on research and reports on traditional knowledge and indigenous panels aimed at fostering dialogue with State bodies. Since the legal system of indigenous peoples is based on collective rights, there is a close connection between genetic resources and traditional knowledge, which are viewed by indigenous peoples holistically as an integrated whole. Both genetic resources and traditional knowledge are fundamental elements of the culture, identity and language that distinguish indigenous peoples' particular ways of thinking.

IV. Standards for the protection of traditional knowledge

26. Articles 11 and 31 of the United Nations Declaration on the Rights of Indigenous Peoples establish the protection of traditional knowledge and the right to

maintain, control, protect and develop the intellectual property over such cultural heritage, traditional knowledge and traditional cultural expressions. States shall also provide redress with respect to cultural, intellectual, religious and spiritual property taken without the free, prior and informed consent of indigenous peoples or in violation of their laws, traditions and customs.

27. The United Nations Environment Programme is the United Nations entity responsible for coordinating environmental issues. In recent years, several multilateral agreements concerning the environment and traditional knowledge have been concluded under the auspices of the Programme. In 1993 the Commission on Genetic Resources for Food and Agriculture of the Food and Agriculture Organization of the United Nations adopted resolution 7/93 in order to harmonize the International Undertaking on Plant Genetic Resources with the Convention on Biological Diversity. The resolution focuses on the realization of farmers' rights and on plant genetic resources for food and agriculture.

Role of indigenous women in traditional knowledge

28. Indigenous women around the world are living in disadvantaged and vulnerable conditions as a result of discrimination and poverty. However, they still play an important role in embodying culture, raising and educating children and young people, and maintaining community networks. Their active participation in production and reproduction systems has helped to preserve traditional knowledge through the generations.

29. Women are the guardians of a wealth of experience and knowledge but very often they are not taken into account in work initiatives. According to oral tradition, women are seen as having a function similar to that of goddesses, as they transform agricultural produce into food and ritual objects. In this sense the ritual world is a mirror of the real world of indigenous peoples. However, the participation of women in the land governance system is limited, as they are not always chosen to occupy positions that involve negotiations and decision-making; those positions are reserved for men. Nonetheless, women are increasingly involved in the management and administration of their land resources.

30. Given the role that women play in the generation, conservation and sustainable use of biological diversity and traditional knowledge, they should participate fully and effectively in decision-making at all levels. For that reason, one of the recommendations made in the declaration of the International Indigenous Forum on Biodiversity and the Indigenous Women's Biodiversity Network is that throughout the process of implementing the Nagoya Protocol it should be ensured that women and young persons are able to participate, given that they play a key role in preserving traditional knowledge.

V. Good practices for the conservation and strengthening of the traditional knowledge of indigenous peoples

31. Traditional knowledge is knowledge concerning the environment in which indigenous peoples live which is passed on from one generation to another in written and oral form on the basis of their own cultural codes. The knowledge is intangible, inalienable, imprescriptible and non-seizable. Traditional knowledge is a

system of innovations and practices, and the only way of guaranteeing the survival of this knowledge and the associated best practices is to protect indigenous lands and ensure that both indigenous peoples and the biodiversity resources on their lands survive.

32. Traditional knowledge refers to knowledge, innovations and practices of indigenous peoples around the world which is developed through experience gained over the centuries, adapted to the local culture and environment and passed on orally from generation to generation (see the Declaration of the Indigenous Women's Biodiversity Network). It tends to be collectively owned and takes the form of stories, songs, proverbs, cultural values, beliefs, rituals, laws and community rules, local language, art and agricultural practices, including the development of plant and animal species. It is sometimes referred to as oral tradition because it is transmitted orally but it is also expressed through song, dance, paintings, sculptures or carvings. Traditional knowledge is mainly practical knowledge and covers areas such as agriculture, fishing, health, horticulture, forestry and environmental management (see www.cbd.int/traditional/intro.shtml).

33. For a long time, indigenous peoples have been strengthening traditional knowledge through their own institutions under arrangements involving reciprocity, complementarity and the redistribution of assets. These institutions facilitate mutual and collective help within families or communities.

34. The economy of indigenous peoples has historically operated as a barter system, meaning the exchange of food products and other resources based on a natural economy. Much has been written about the economic model of indigenous peoples, which is based on a barter economy and on access to land and labour regulated by the principle of reciprocity.

35. According to a Kallawaya leader in the Plurinational State of Bolivia, "If we don't celebrate rituals and we don't make offerings, we have no water". Water is a core part of life for indigenous peoples. Attitudes towards water are based on its recognition as a source of life and divinity. Water is seen as part of a whole and as a living being that should be respected and cherished, and many waterholes and springs are regarded as deities that guarantee life. Water is seen as a remedy, as an element in the balance of space and as a means of transport. It also symbolizes the balance of life between humans and deities.

36. Indigenous peoples have extensive knowledge in areas such as traditional medicine and the use of herbal teas and infusions to treat numerous diseases and ailments. Specialists in this type of medicine have studied medicinal herbs and different forms of treatment and many of the properties of these plants are being used today in Western medicine and tried in various parts of the world with no acknowledgement that they represent indigenous peoples' knowledge.

37. Indigenous peoples have traditional authority systems based on social, economic, political and spiritual relations. Authority is rotated and they carry out

actions and practices based on traditional knowledge and ways of organization that reflect their relationship with the ecosystem.[2]

38. Traditional authority is designed to ensure the well-being of indigenous peoples. Leaders are guided by traditional knowledge and fulfil obligations based on the principles, values and rules derived from their position of authority. They are responsible for learning about and understanding the relationship of continuous dialogue with deities to ensure social, economic, political and cultural well-being. This complementarity is reflected in productive work through collective action such as the cleaning of irrigation channels, housing construction and collective production during ritual celebrations. In the indigenous world everything has its time, space and purpose.

Good practices of traditional knowledge

39. With regard to the links between biodiversity, indigenous territories and sustainable development, State institutions[3] have recognized the importance of indigenous peoples' traditional knowledge for the conservation and sustainable use of biodiversity and they acknowledge that environmental conservation can be achieved through the practice of that traditional knowledge. Traditional knowledge has been shown to be one of the most appropriate strategies for conserving biodiversity, and schemes for the environmental management of land according to cultural categories are crucial in the management and preservation of the ancestral lands inhabited by these communities.[4]

40. Indigenous peoples are drawing attention to the value of traditional knowledge as a foundation for eradicating poverty and promoting sustainable development by establishing a holistic view of the link with ecosystems, which includes natural protected areas, biological corridors which serve to protect landscapes, ecosystems and biodiversity, and the cultural diversity of indigenous peoples. Traditional authority practices are important in revitalizing traditional knowledge.

Indigenous peoples in healing and spirituality

41. The good practices of indigenous peoples relating to healing and spirituality are systemic and holistic. Healing and spirituality are inseparable concepts which consist of principles, values, norms, specific domains and leaders specializing in this knowledge. Healing is more than just physical healing; it seeks to promote recovery and strengthening of the whole person, taking into account the social, spiritual and physical dimensions, as well as the person as an element of Mother Earth. According to the indigenous world view, everything that exists on Mother

[2] Pedro C. Pachaguaya Yuijra, *La Poética de las Vertientes: Ecofeminismo y Posdesarrollo en Santiago de Huari* (La Paz, International Development Research Centre, 2008). Discusses the links between ecofeminism and post-development anthropology and describes the establishment of gender relations based on symbolism reflected in the use and management of water.

[3] For example, the Ministry of Environment and Sustainable Development of Colombia through the formalization of land rights over 722 reservations covering a total of 32.1 million hectares, and the National Council for Protected Areas in Guatemala.

[4] Version of the interview given by María Constanza Ramírez Silva, national coordinator of the traditional knowledge and agrobiodiversity project, Department of Education and Participation of the Ministry of Environment and Sustainable Development of Colombia (Bogotá, 7 November 2014).

Earth and in the cosmos has a spirit, energy or life, and human beings are regarded as one of the elements making up the cosmos.

42. Another good spiritual healing practice of indigenous peoples stems from the fact that many health problems faced by indigenous peoples and communities are not purely physical complaints and are therefore not treated by the State health system. This includes trauma and shock suffered as a result of the various types of violence faced by indigenous peoples throughout a history of subjugation. For all indigenous peoples spirituality is the basis of identity, culture, language, territory and traditional knowledge. It is also the foundation of life and is at the root of the persistence of indigenous peoples.

43. The ancestral knowledge of indigenous peoples concerning healing and spirituality remains important in many indigenous communities. In some cases, this knowledge is the only health care option available. In that context good practices relating to healing and spirituality constitute primary health care provided by indigenous specialists who apply knowledge about plants to treat various conditions and provide reproductive health care for women using knowledge, methods and techniques from their own culture. In addition, psychosocial care is provided by indigenous specialists who are predominantly women.

VI. Indigenous peoples in urban contexts and their relationship with traditional knowledge

44. Inequality reduction, which is one of the goals of the post-2015 development agenda, will entail addressing both equality of opportunities and outcomes (or lack thereof) and deep-rooted structural factors that perpetuate different kinds of inequality, such as discrimination on the basis of ethnicity, sex, age and locality. Indigenous peoples face systematic discrimination and exclusion from political and economic power; they continue to be overrepresented among the poorest, the illiterate and the most vulnerable; they are displaced by wars and environmental disasters; they are stripped of their ancestral lands and deprived of their resources for physical and cultural survival; they are even robbed of their right to life. [5]

45. Therefore, the research aims to assess the status of traditional knowledge among indigenous youth and indigenous men and women in urban areas by examining young peoples' perceptions of what it means to be indigenous in urban settings and to preserve identity through traditional knowledge, against the backdrop of the challenges of the post-2015 development agenda.

46. To the extent possible, studies in different countries attempted to follow a predefined road map, despite the difficulties arising from time-related issues and the

[5] The main priority areas defined by the participants in the online consultation are as follows: recognition of indigenous peoples at the national and international levels; recognition of the collective rights of indigenous peoples, in particular the right to land, territories and natural resources; adoption of sensitive cultural and intercultural policies at the national level, especially in education and health; making the conditions and needs of indigenous women, children, youth and indigenous persons with disabilities a priority; recognition of culture as the fourth pillar of sustainable development, and the inclusion of the indigenous vision of development with culture and identity; legal protection of the right to free, prior and informed consent in all matters affecting indigenous peoples; and establishment of alliances on development issues related to indigenous peoples.

partial general data collected by each country. Questions about how indigenous people recreate, build and value their identity based on traditional knowledge in urban settings constituted the background of the study.[6]

47. Countries were selected based on the characteristic situation in each country that caused indigenous youth to migrate. In Argentina, indigenous youth from the province of Tucumán were interviewed. For a long time, they had concealed their origins, taking up their demands once more in the late 1990s. These young people, who have a long-standing association with cities, are reasserting their identities as a symbol of contestation linked to the recovery of their territory and, consequently, of their traditions and identities.

48. In Brazil, the reservation of Dourados, located near the eponymous city, has become a hub of indigenous migration, as has the city itself. In addition, the violence that is increasing on a daily basis, coupled with high rates of suicide and violence among indigenous youth, are making it the most violent reservation in the country.[7]

49. In the Plurinational State of Bolivia, the survey was conducted in the city of El Alto, in Villa 16 de Julio, Alto Lima, Senkata and other neighbouring areas, taking into account the indicator of longest migration period and dual (rural-urban) residence. The heartland of indigenous peoples in the Plurinational State of Bolivia, El Alto is a municipality located in the region of the Bolivian Plateau. The demographic population is essentially Aymara and Quechua, the peoples most likely to transmit traditional knowledge, since culture, identity and spirituality are the lifeblood of Andean cosmology.

50. In Colombia, young people of the Emberá Chamí, Emberá Katío and Nasa peoples and the Uitoto, Kokáma, Yagua, Kubeo, Siriano, Guanano and Karapano peoples of the Amazon participated. Their situation is characterized by forced displacement of students and young people seeking a better life, with economic and work opportunities. These young people and the organizations in which they construct their identity and their interactions with urban life took steps to identify suitable scenarios for improving their opportunities.

51. In Peru, Awajun youth, who have had recent contact with the surrounding society, were interviewed. They live far from urban centres, on the Marañon River in the Amazon jungle. The study is primarily based on the characteristics of migration among Awajun youth, who account for the majority of those interviewed. However, as an insufficient number of participants from that community were willing to participate, the experience of other youth was taken into account by way of comparison.

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[6] The following questions were asked in the four countries:

- How do indigenous men, women and youth live out their identity in cities?
- How is traditional knowledge replicated in cities, taking into account the years of migration?
- What do they need in order to identify as indigenous peoples?
- How do discrimination and racism affect the lives of indigenous peoples?
- How is indigenous identity recreated and constructed in urban centres?

[7] Data resulting from the survey.

International frameworks: indigenous peoples in urban settings

52. It should be noted that indigenous youth, as well as women and children, are covered by articles 14, 17 and 25 of the United Nations Declaration on the Rights of Indigenous Peoples adopted in 2007. This report focuses on increasing the participation of indigenous youth in the relevant forums at all levels, increasing support for the revitalization of indigenous languages, introducing important educational reforms, including instruction in indigenous languages, and drawing urgent attention to the need to address the problem of suicide among indigenous youth. Articles 11 and 17 focus on migration to urban centres. Urbanization makes it difficult to foster and preserve an indigenous identity for many young indigenous people, given that indigenous identity is related to a sense of community.

53. The United Nations Human Settlements Programme (UN-Habitat) finds that the urbanization of indigenous peoples is the result of two major processes: the growth of cities that have extended onto indigenous lands and incorporated them into the urban area; and the migration of indigenous peoples to cities. Migration to cities can be voluntary or forced, in many situations involving human rights violations, such as when it is caused by the expulsion of indigenous peoples from their homelands, economic insecurity, the absence or inadequacy of basic services, or armed conflict.

Reasons for indigenous migration

54. A constant throughout the study was that the migrating indigenous population is mostly made up of young people in search of study or work opportunities, in order to seek a better life. They maintain that they have no place to study and are unable to find jobs in their communities. The motives that drive migration are related to the failure to meet the basic necessities of life, owing to smallholding and poverty.

55. As a result of the poverty indigenous peoples face, migration remains entrenched in their lives. The phenomenon of seasonal, temporary or permanent migration of indigenous families to cities has grown in the past two decades. The switch from rural life to life in an urban environment leads to profound changes in lifestyles, eating habits, type of housing, intercultural relations, school and music, and brings with it the various problems and conflicts of city life.

56. The research conducted in the different countries notes that indigenous rights are not respected in cities because indigenous people live on the margins of cities, where there are no infrastructure services, and are called derogatory names because of the way they speak and dress and their lack of work opportunities.

57. The claim is made, particularly in cities, that it is very difficult to perform rituals and engage with elements of their cultures. The majority only manage to celebrate such holidays as the day of offering to Mother Earth and to manufacture crafts and food products. Nevertheless, they find it difficult to argue that they are steeped in urban stereotypes. They allow themselves to be influenced by urban fads.

VII. Challenges

58. The post-2015 development agenda constitutes a challenge to biodiversity, taking into account traditional knowledge. States, international agencies, indigenous

peoples' organizations and society as a whole should therefore create forums for discussion and coordination, with a view to launching strategies and programmes to recover and implement indigenous peoples' good practices in the area of biodiversity, on the basis of traditional knowledge and practices.

59. Women are the guardians and bearers of a wealth of experience and knowledge that often fail to be taken into account in various work initiatives. In the face of climate change, recovering and preserving traditional knowledge are crucial. Incorporating traditional knowledge is also an urgent task, hence the need to promote the participation of indigenous women in decision-making forums in order to uphold and strengthen their role in transmitting indigenous traditional knowledge.

VIII. Recommendations

For States

60. **Indigenous peoples' own knowledge systems should be recognized and promoted on the basis of the commitments set out in international instruments. Bearing in mind that traditional knowledge systems should constitute the basis for the implementation of development goals, States should incorporate traditional knowledge into the various development plans aimed at eradicating poverty at the local, national and international levels; these should serve as a framework for activities under the post-2015 development agenda.**

61. **Additional information on traditional knowledge in the areas of environment, collective rights, commerce, production, food security, identity and culture should be pursued and serve as a basis for the post-2015 development agenda. In that regard, targeted studies should be conducted on the management of natural resources, where women have a direct relationship with their environment.**

62. **Government agencies should be encouraged to conduct sensitization and training activities on the importance of traditional knowledge and provide training and education on collective rights and traditional knowledge to civil servants.**

63. **Relevant State institutions, with the participation of indigenous peoples, should develop continuous training plans that include indigenous peoples through their representative organizations, in order to prevent and punish the undue accessing and abuse of the biodiversity of indigenous territories associated with traditional knowledge.**

64. **Concerted actions, based on the free, prior and informed consent of indigenous peoples, should be carried out in order to understand sacred knowledge and indigenous wisdom, as they are practices deeply rooted in identity and history. Workshops should be held with the active participation of sages, teachers and persons knowledgeable about the spirituality of indigenous peoples in order to promote dialogue and develop proposals, taking into account the post-2015 development agenda process.**

65. **National policies on population statistics should be amended in order to create distinct statistical indicators that reflect the reality and diversity of indigenous peoples in both urban and rural settings, particularly in respect of**

traditional knowledge. Biocultural indicators should be developed on the topics of land, territory, free and prior informed consultation and consent, the status of traditional knowledge, access to genetic resources and other issues relevant to indigenous peoples.

66. **Poverty, migration, armed conflict and the degradation of natural resources should be recognized as some of the forces driving cultural change and the loss of indigenous peoples' traditional knowledge. In that regard, efforts to increase awareness of and sensitivity to the importance of traditional knowledge and practices of indigenous peoples, within the framework of the post-2015 development agenda, should be enhanced.**

67. **Intercultural and community-based indigenous universities should strengthen their training and research programmes on indigenous traditional knowledge. States should provide financial resources to the Intercultural Indigenous University, the flagship programme of Fondo Indígena (the Fund for the Development of Indigenous Peoples of Latin America and the Caribbean), to ensure such programmes are implemented.**

For United Nations system agencies

68. **The Conference of the Parties to the Convention on Biological Diversity should decide that the secretariat of the Convention should continue to support and strengthen efforts to salvage, preserve and apply traditional knowledge; repatriate traditional knowledge; develop biocultural protocols; and participate in relevant forums, including the Ad Hoc Open-ended Inter-sessional Working Group on Article 8 (j) and related provisions, the Open-ended Ad Hoc Intergovernmental Committee for the Nagoya Protocol on Access and Benefit-sharing and the Conference of the Parties itself. Workshops and studies on traditional knowledge should be conducted, and should target in particular women, youth and uncontacted indigenous people.**

69. **The secretariat of the Convention on Biological Diversity and the WIPO secretariat should provide support for training workshops and capacity-building in traditional knowledge, based on experiences at the local, national and international level, with the active participation of indigenous women and youth from both rural and urban areas.**

70. **The WIPO secretariat should seek the full and effective participation of indigenous peoples in the Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore, by building capacity through workshops on intellectual property and traditional knowledge and conducting studies on genetic resources and traditional knowledge, by region.**

71. **Based on its experience with the issue of food sovereignty, the Food and Agriculture Organization of the United Nations should advance research on traditional knowledge with respect to the diet of indigenous peoples, emphasizing biocultural indicators, with a view to generating results that contribute to the post-2015 development agenda.**

72. **Efforts should be made to promote the process of recovering traditional knowledge and strengthening the participation of indigenous women in traditional organizational structures in order to face the challenge of climate**

change, achieve the consolidation of land and territories for women and the exercise of collective rights, and to generally strengthen traditional knowledge. The process of recovering traditional knowledge requires long-term action. It is therefore recommended that the United Nations system and international donors, in their national and regional capacity, in coordination with indigenous peoples and indigenous women, should support this process through projects and initiatives at the local, national and regional level.

73. **UN-Habitat should focus on the need to address discrimination and racism by holding dissemination workshops at the country level on the potential of traditional knowledge, which is passed on by indigenous women. Opportunities for indigenous youth to access training on the rights of indigenous peoples should also be created.**

74. **The potential value of indigenous peoples' traditional knowledge should be recognized, including through the integration of traditional knowledge into the post-2015 development agenda. The United Nations system, other organizations and international donors are encouraged to use sensitization workshops as a means of including traditional knowledge in their assistance policies as a cross-cutting theme.**

For indigenous peoples

75. **The traditional knowledge of indigenous peoples should be integrated into the agendas of indigenous organizations as a cross-cutting issue and State activities or inaction in respect of policies on traditional knowledge and intellectual property should be continuously monitored. In that regard, such policies should be strengthened and made a priority, while respecting indigenous peoples' own principles, values and norms.**

76. **Consolidate and support forums for dialogue with a gender and generational perspective. There could be, for example, dialogue between experts on traditional medicine and spirituality on issues such as climate change, cultural identity, rotating production cycles, and access to land and territory.**

In urban settings

77. **Regulations and laws should be developed to eradicate discrimination and establish programmes, projects and policies on the inclusion of indigenous peoples outside indigenous territories — youth, men and women living in urban centres — in the development and implementation of regional and national programmes relating to legislation, public policies, resources, programmes and projects that include the holistic concept of the right to territory.**

78. **United Nations bodies, such as UN-Habitat, the Special Rapporteur on the rights of indigenous peoples, the secretariat of the Convention on Biodiversity, the WIPO secretariat, the International Fund for Agricultural Development and national programmes of the United Nations Development Programme should produce reports on the situation of indigenous peoples in urban settings, taking into account the fact that racism and discrimination violate the rights of indigenous peoples and increase the risk of loss of traditional knowledge.**

79. **Traditional knowledge, language and culture should be promoted among indigenous peoples in urban settings through programmes implemented by neighbourhood organizations and boards; such programmes should focus on children and youth in order to strengthen their identity.**

80. **Policies should be developed within urban communities in order to strengthen the transmission of traditional knowledge. The authorities should foster opportunities to transmit traditional knowledge, with a cross-generational focus.**

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Follow-up to the recommendations of the Permanent Forum

Compilation of information from Member States on addressing the recommendations of the Permanent Forum

Note by the secretariat

Summary

The present report is a compilation of the responses from Member States to a questionnaire on actions taken to implement the recommendations of the Permanent Forum on Indigenous Issues and the United Nations. Declaration on the Rights of Indigenous Peoples. The questionnaire and the complete responses from Member States are available on the website of the Permanent Forum (http://undesadspd.org/IndigenousPeoples/UNPFIISessions/Fourteenth.aspx).

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I. Introduction

1. As at 28 January 2015, the Permanent Forum on Indigenous Issues had received written responses to its questionnaire on actions taken or planned to address and implement the recommendations of the Permanent Forum and the United Nations Declaration on the Rights of Indigenous Peoples from the following States: Australia, Denmark and Greenland, Mexico, Paraguay and the United States of America.

2. The questionnaire sent to Member States contained five questions. The first question requested information on activities to address the recommendations made by the Permanent Forum at its thirteenth session, or recommendations made at previous sessions, with a special focus on the situation of indigenous women. The second question was related to the areas that the Permanent Forum will review in 2015: (a) the outcome document of the high-level plenary meeting of the General Assembly known as the World Conference on Indigenous Peoples (General Assembly resolution 69/2); (b) the post-2015 development agenda; and (c) youth, self-harm and suicide.

3. The high-level plenary meeting of the General Assembly known as the World Conference on Indigenous Peoples took place on 22 and 23 September 2014. The meeting was organized to share perspectives and best practices on the realization of the rights of indigenous peoples, including pursuing the objectives of the United Nations Declaration on the Rights of Indigenous Peoples. The World Conference resulted in a concise, action-oriented outcome document prepared on the basis of inclusive and open informal consultations with Member States and indigenous peoples. The Permanent Forum decided to discuss the important themes contained in and to follow up on the outcome document of the World Conference.

4. In September 2000, 189 world leaders adopted the Millennium Declaration (General Assembly resolution 55/2). The Declaration set out, within a single framework, the key challenges facing humanity at the threshold of the new millennium, outlined a response to the challenges and established concrete measures for judging performance through a set of interrelated commitments, goals and targets on development, governance, peace, security and human rights. In recognition of the need to translate this commitment into action, the international community agreed to the Millennium Development Goals, which consist of eight goals to be achieved by 2015.

5. At the 2010 High-level Plenary Meeting of the General Assembly on the Millennium Development Goals, the Secretary-General was requested to initiate thinking on a post-2015 development agenda and to recommend efforts to accelerate the progress towards the achievement of the Goals. In follow-up to the United Nations Conference on Sustainable Development (Rio+20) in 2012, Member States are currently developing a set of sustainable development goals, which will converge with the adoption of the post-2015 development agenda. In line with these developments, the Permanent Forum decided to review its recommendations relating to the post-2015 development agenda. The Forum's recommendations have largely concerned the recognition of indigenous peoples as distinct stakeholders and the need to engage in a truly inclusive process, including indigenous women, youth and persons with disabilities. In addition, the Forum's recommendations are aimed at ensuring that the rights and priorities of indigenous peoples are included in the

post-2015 development agenda, in particular the development and the inclusion of clear indicators and monitoring tools relating to indigenous peoples in both the sustainable development goals and the development agenda.

6. The third and fourth questions addressed to Member States required them to comment on the obstacles to and the factors that facilitate the implementation of the recommendations of the Permanent Forum. The final question asked Member States to provide information on how their Governments are currently promoting and or implementing the United Nations Declaration on the Rights of Indigenous Peoples.

7. The United Nations Declaration on the Rights of Indigenous Peoples is the most comprehensive and advanced international instrument incorporating indigenous people's rights. The Declaration was adopted by the General Assembly in 2007. Article 42 of the Declaration established that the United Nations, its bodies, including the Permanent Forum, and the specialized agencies, including at the country level, and States shall promote respect for and full application of the provisions of the Declaration and follow up on its effectiveness.

II. Responses of Member States concerning the implementation of the recommendations of the thirteenth session of the Permanent Forum on Indigenous Issues, or recommendations of previous sessions, with a special focus on indigenous women

8. Australia has a clear reform agenda to work with indigenous Australians and communities to achieve real, practical and demonstrable improvements in their lives, recognizing the special place Aboriginal and Torres Strait Islander people hold in the nation. Government action is focused on making sure that children go to school; obtaining work for adults; making sure communities are safer to live in, and that the rule of law is applied; and achieving recognition for Aboriginal and Torres Strait Islander people in the Australian Constitution. The Government is also focused on improving the health and well-being of individuals and families, which will support efforts to get children to go to school, to obtain work for adults and to make communities safer.

9. Australia's indigenous advancement strategy commenced on 1 July 2014, with funding of $4.8 billion over four years. The strategy replaced more than 150 individual programmes and activities with five flexible, broad-based programmes that will focus on achieving results in the Government's key priority areas of education, employment and community safety. The five broad programmes are: jobs, land and economy; children and schooling; safety and well-being; culture and capability; and remote Australia strategies.

10. Closing the gap in indigenous disadvantage and improving the education, employment and health outcomes of Aboriginal and Torres Strait Islander people is also a high priority for the Australian Government. In 2008, the Australian Government agreed to six "closing-the-gap" targets addressing life expectancy, infant mortality, education and employment. An additional school attendance target was agreed upon in 2014. The Prime Minister reports annually on progress towards achieving the six targets.

11. The "closing-the-gap" targets are: close the gap in life expectancy within a generation (by 2031); halve the gap in mortality rates for indigenous children under five within a decade (by 2018); ensure that all indigenous four-year olds in remote communities have access to early childhood education within five years (by 2013); halve the gap for indigenous students in reading, writing and numeracy within a decade (by 2018); halve the gap for indigenous students in year 12 attainment or equivalent attainment rates (by 2020), and halve the gap in employment outcomes between indigenous and non-indigenous Australians within a decade (by 2018).

12. Denmark and Greenland reported that while few of the recommendations made at the thirteenth session are directly applicable in the context of Denmark/Greenland, the recommendations of the Permanent Forum may be used to provide guidance for policymaking and drafting laws. Hence, the primary focus has been on the recommendation on the collection of data on self-harm and suicide among indigenous children and youth, as well as on violence against indigenous women, boys and girls and on the need to create or strengthen national bodies with a mandate for the protection of the rights and interests of indigenous peoples in line with the United Nations Declaration on the Rights of Indigenous Peoples. In addition, Denmark/Greenland reported that the recommendations of the Global Indigenous Preparatory Conference, held in Alta, Norway, from 10 to 12 June 2013, will be actively pursued as national representatives had supported the use of the Alta outcome document during the elaboration of the outcome document of the World Conference on Indigenous Peoples.

13. The Government of Mexico reported that its National Commission for the Development of Indigenous Peoples is carrying out actions to comply with some of the recommendations from the thirteenth session of the Permanent Forum. In February 2013, in line with the national legal framework, and in compliance with international treaties relating to indigenous consultation, the Assembly of the Consultative Council of the National Commission adopted a protocol for the implementations of consultations with indigenous peoples based on Indigenous and Tribal Peoples Convention of the International Labour Organization (ILO) (ILO Convention No. 169). The protocol, the principles and procedures of which are based on the highest international standards, guarantees indigenous peoples the right to consultation. The protocol is relevant prior to the implementation of any development project that could affect indigenous peoples' rights or interests and also seeks to respect their constitutional right to self-determination. In 2014, four protocols on indigenous consultation were formalized with the National Commission of Electricity. The four protocols guarantee the participation of indigenous peoples in defining their own development priorities, as established by the United Nations Declaration on the Rights of Indigenous Peoples (article 32, para. 1), before the construction and/or operation of any energy projects take place.

14. Paraguay reported that its national indigenous institute has promoted and supported two workshops on free, prior and informed consultation and consent, which have led to the drafting of a model protocol. Indigenous peoples' organizations are seeking a Presidential decree for its implementation.

15. In relation to the question of the granting of land titles to indigenous peoples, the following six land titles, a total of 60,00 hectares, were assigned to the following indigenous peoples in December 2014: Río Verde Ysakâ, Tajy Poty and Tekoha Ka'aguy Poty Kamba Avá peoples of the Guaraní Department of Canindeyú,

Cayin'o Clim of the Nivaclé peoples, Totobiegosode of the Ayoreo peoples and Yexwase Yet — San Fernando (Aldeas Puente Curupayty and Paso Lima y Centro) of the Enxet peoples. After 23 years of discussions, the Enxet indigenous peoples achieved the expropriation, in their favour, of 14,403 hectares, complying with the judgement of the Inter-American Court on Human Rights. In December 2011, the national indigenous institute acquired 12,312 hectares of land for the Yakye Axa and Kelyenmagategma peoples of Paraguay.

16. On 23 December 2014, the national statistical and census bureau presented the final results of its third indigenous national population census. The document contains data on indigenous communities in the areas of private and collective housing and lands and gender and provides an updated panorama of demographic, social and economic data, desegregated by indigenous peoples and national departments.

17. The United States of America reported the 2010 Tribal Law and Order Act has steadily improved the ability of the federal Government to work with Indian tribes to investigate and prosecute crimes affecting indigenous communities. The Act gives tribes greater sentencing authority; strengthens defendants' rights; helps at-risk youth; establishes new guidelines and training for law enforcement officers handling domestic violence and sex crimes; improves services to victims; helps combat alcohol and drug abuse and expands recruitment and retention of tribal law enforcement officers at Bureau of Indian Affairs, giving them better access to criminal databases.

18. In September 2014, the Departments of Interior and Justice hosted a meeting of experts to discuss access to justice for indigenous peoples, at which alternative forms of justice that take into account indigenous peoples' customary laws, institutions and processes were discussed.

Situation of indigenous women

19. The situation of indigenous women is outlined in the eighth periodic report on the implementation of the Convention on the Elimination of All Forms of Discrimination against Women submitted by the Government of Denmark in June 2013. Of particular interest is the annexed report by the Government of Greenland on the implementation of the Convention. The report provides concrete information on all areas of the Convention, including access to education, the situation in the labour market, health, rural women and critical situations.

20. In regard to measures aimed at preventing violence and supporting victims of violence, since the 1980s the Government of Greenland has provided shelters and counselling centres for women or men who have been victims of violence and/or threats of violence or of other domestic crisis. In 2013, *Inatsisartut* (the Greenland Parliament) adopted a strategy and an action plan for 2014-2017 to combat violence in the domestic and the public sphere.

21. Mexico reported that through the programme on the rights of indigenous peoples its National Commission for the Development of Indigenous Peoples seeks to promote the exercise of the rights of indigenous women, bridging the gap of gender inequality through inter-sectorial actions and coordination of the different stakeholders. This support includes:

(a) Support for shelters for indigenous women who are victims of family violence: the shelters provide physical protection and also education on topics

related to sexual and reproductive health (21 shelters were already established and 3 more opened in 2014);

(b) Coordination for the prevention of and attention for women victims of violence with an intercultural perspective (84 projects were supported in 2014);

(c) Strengthening gender equality among the indigenous population. These projects, which aim to promote information about the exercise of the rights of indigenous women through capacity-building activities, provide support to, inter alia, civil society organizations with experience related to women's rights and sexual and reproductive health (171 such projects were supported in 2014);

(d) Co-investment for the strengthening of indigenous women leadership (11 projects of co-investment were supported in 2014).

22. The United States Congress passed a third extension of the Violence against Women Act in February 2013, and President Obama signed its extension into law on 7 March 2013. This latest reauthorization contains an important new provision restoring the authority of indigenous tribes to prosecute non-Native perpetrators who commit domestic or dating violence on tribal lands against women who are members of a tribe. This is particularly important because Native American women, including adolescent girls, in the United States face disproportionately high rates of domestic violence, and statistics from the Department of Justice demonstrate that a majority of perpetrators are non-Native. The Act also extends effective programmes; expands the protections and services available to survivors of violence; and is aimed at preventing violence in future generations. This is in line with the principles of the United Nations Declaration on the Rights of Indigenous Peoples, as it empowers tribal institutions to address the challenges they face.

23. To highlight the topic of violence and discrimination against indigenous women and girls, the United States delivered a joint statement on behalf of 35 countries at the twenty-sixth session of the Human Rights Council in June 2014. The United States representative to the Council, a member of the Cherokee Nation, also delivered first-hand observations regarding the devastating consequences that violence against indigenous women and girls has on individuals, their families and their communities, and committed the Government to addressing this issue in the Council and throughout the United Nations system. The United States supported the highlighting of this issue at the World Conference on Indigenous Peoples and in its outcome document.

III. State responses to the Permanent Forum's review areas for the Fourteenth Session in 2015

A. Outcome of the high-level plenary meeting of the General Assembly also known as the World Conference on Indigenous Peoples

24. Australia, which has been a long-time supporter of the World Conference on Indigenous Peoples, co-sponsored the initial United Nations resolution establishing the event. The Australian Government provided support for indigenous Australians to attend and to participate in the World Conference in their own capacity. Australia also made one of the largest contributions to the United Nations Voluntary Fund for

Indigenous Populations, which supports the participation of indigenous peoples from around the world in international forums, including the World Conference.

25. Australia supported the outcome document of the World Conference on Indigenous Peoples and looks forward to the continued positive engagement between Member States, indigenous peoples and United Nations agencies to help realize the goals of the United Nations Declaration on the Rights of Indigenous Peoples. Australia continues to be an active participant in indigenous international forums.

26. The aspirations expressed in the outcome document of the World Conference are in alignment with Australia's support for indigenous peoples. The Australian Government is giving effect to these goals through policies and actions being taken in all areas of indigenous affairs.

27. Denmark and Greenland welcomed the outcome document of the World Conference, highlighting issues of particular importance to indigenous peoples that are of a global nature. It will serve as guidance for future actions at all levels to promote, protect and respect the rights of indigenous peoples.

28. Shortly after the adoption of the outcome document, Denmark co-sponsored an international seminar on ILO Convention No. 169 in Geneva on 27 and 28 November 2014. The seminar, inter alia, aimed to develop concrete recommendations for improving the implementation of the Indigenous and Tribal Peoples Convention as a contribution to the follow-up to the outcome document.

29. In addition, a Nordic expert meeting was held in Helsinki on 16 December 2014 with the participation of indigenous representatives. The focus of the Nordic countries is the question of indigenous peoples' participation at the United Nations and the review of the mandate of Expert Mechanism on the Rights of Indigenous Peoples. These are questions of crucial importance to indigenous peoples in the Nordic countries, and therefore the aim is first and foremost to contribute constructively and actively to the realization of these elements of the outcome document.

30. Mexico played an important role in the preparation of the World Conference on Indigenous Peoples, as well as during the negotiation of the outcome document. Mexico also supported the participation of indigenous peoples on an equal basis with Member States and promoted an open, inclusive and constructive dialogue between indigenous representatives and the representatives of Member States. The Mexican delegation that participated during the World Conference was headed by President Enrique Peña Nieto, who presented a statement at the opening of the Conference on behalf of the Group of Latin American and Caribbean Countries.

31. Mexico is analysing the commitments reached in the outcome document in order to comply with them. The Government is promoting a constructive dialogue with indigenous peoples and communities as well as with the entities of the United Nations system in Mexico in order to define a joint action plan for the implementation of the outcome document.

32. Paraguay reported that the outcome document reflects the broad and participative process through which consensus was achieved between the participants. Paraguay noted with satisfaction that the outcome document of the Global Indigenous Preparatory Conference for the World Conference in Indigenous

Peoples, held in Alta, Norway, was taken into consideration for the drafting of the outcome document of the World Conference and that it shows a concrete commitment and a call for action to achieve the well-being of indigenous peoples. The document also highlights the need for the promotion of the participation and leadership of indigenous women in their communities and in the formulation of programmes and public policies, protection against violence for women and girls and the elimination of the barriers that prevent the development of their capacities.

33. In Paraguay, where there are a number of distinct indigenous populations, including an uncontacted tribe, the outcome document provides an important instrument for the promotion of the rights of indigenous peoples. For the national Government it represents a guiding instrument through which to focus its public policies on the effective implementation of the rights enshrined in the national Constitution, as well as in ratified international treaties on indigenous peoples.

34. The informal United States inter-agency working group on indigenous peoples includes officers from the Department of State, the Department of the Interior, the United States Agency for International Development and the White House. The working group is exploring ways to follow up on the recommendations and statements of intention in the outcome document of the World Conference. Special attention is being given to the four key priorities shared by the United States. Government and tribal governments in the United States: (a) combating violence against indigenous women and girls; (b) repatriating human remains and objects of cultural and religious significance and the protection of sacred sites; (c) attaining the goals of the United Nations Declaration on the Rights of Indigenous Peoples; and (d) enhancing the participation of indigenous peoples throughout the United Nations system, including consideration of a new status for indigenous peoples within the United Nations. The Department of State held consultations with indigenous tribal leaders and representatives to develop the position of the United States on the outcome document of the World Conference on Indigenous Peoples, and it continues to be in close contact with indigenous leaders on the follow-up to the Conference and the implementation of its outcome. The next consultation will be held in February 2015.

35. In terms of the recommendations contained in the outcome document, the United States:

(a) Welcomes the recommendation in the outcome document that the Commission on the Status of Women examine empowering indigenous women. The United States is exploring possible initiatives for the fifty-ninth session of the Commission in March 2015, including providing speakers to official panel discussions and hosting side events;

(b) The State Department is actively working with the Department of the Interior and several tribes to recover sacred objects offered for sale at auctions in Paris and to raise awareness abroad of the importance of objects of cultural patrimony to indigenous peoples in the United States. More globally, the United States is engaged in discussions with tribal leaders and other States on how to best address the issue in a less ad hoc manner;

(c) With regard to fulfilling the Declaration's objectives and enhancing the participation of indigenous peoples in United Nations meetings, the United States is exploring possible courses of action with United Nations officials, representatives of Member States and indigenous representatives.

B. Post-2015 development agenda

36. Australia is an active participant in international negotiations on the post-2015 development agenda, supporting the continuation of the core elements of the Millennium Development Goals (including the eradication of extreme poverty, making sure every child can attend school and empowering women and girls) and a greater focus on economic growth, as private sector development and jobs creation are the primary drivers of poverty reduction.

37. Denmark and Greenland are working for an ambitious post-2015 agenda, focusing on eradicating poverty and achieving sustainable development. It is about advancing progress, but also ensuring that no one is left behind. For this reason, Denmark has advocated that economic, social and environmental sustainability should be integrated into all goals. The post-2015 agenda should be founded upon a human rights-based approach, ensuring equal rights and opportunities for all, and should lead to action to combat inequalities and discrimination.

38. Denmark works to defend the promotion of human rights, including those of indigenous peoples, within the post-2015 agenda. During the sessions of the Open Working Group on Sustainable Development Goals, Denmark actively worked for the inclusion of references to indigenous peoples, and specifically in relation to education and biodiversity. In this process, Denmark has consulted relevant civil society organizations, including the International Work Group for Indigenous Affairs, and major groups at the United Nations representing the interests and concerns of marginalized groups and groups of indigenous peoples. Mexico has advocated the inclusion of indigenous peoples' rights in the post-2015 development agenda.

39. Paraguay reported that through its national institute for indigenous peoples it has recommended the inclusion of indigenous peoples rights in the post-2015 development agenda. Taking into consideration that the objective of the sustainable development goals is to advance a programme of concrete actions, Paraguay considers it extremely important that the situation of indigenous peoples and respect for their rights are included in all policy and development plans. Paraguay therefore concurs with Goal 10 set out in the report of the Open Working Group on Sustainable Development Goals, "Reduce inequality within and among countries" Paraguay considers that the targets under this objective should be highlighted and that the situation of indigenous peoples should be included as a priority.

40. Paraguay highlighted the fact that its two major policies, the national development plan and the national programme, "Planting opportunities", focus on the reduction of inequality and the eradication of poverty. In the development of both, Paraguay has worked closely with indigenous peoples in order to ensure adequate attention to their situation and their rights and to include a cross-cutting approach in the objectives of all its policies.

41. According to the United States of America, at the negotiations on the post-2015 development agenda, which resumed in January 2015, Member States will work with other stakeholders to support giving indigenous peoples' concerns due consideration in the post-2015 development agenda. At present, the proposals contained in the report of the Open Working Group on Sustainable Development

Goals mention indigenous peoples under Goal 2, target 2.3, on agriculture, and under Goal 4, target 4.5, on education:

(a) target 2.3 reads: "By 2030, double the agricultural productivity and the incomes of small-scale food producers, in particular women, indigenous peoples, family famers, pastoralists and fishers, including through secure and equal access to land, other productive resources and inputs, knowledge, financial services, markets, and opportunities for value addition and non-farm employment";

(b) target 4.5 reads: "By 2030, eliminate gender disparities in education and ensure equal access to all levels of education and vocational training for the vulnerable, including persons with disabilities, indigenous peoples and children in vulnerable situations".

C. Youth, self-harm and suicide and how this is being addressed

42. Australia reported that a key priority for the Government is to help reduce incidents of self-harm and suicide among indigenous peoples. The Government is working with the community on this serious issue. Australia is concerned that, while there are some positive trends with regard to the well-being of indigenous youth, with improvements in health and education outcomes, between 2008 and 2012, the rate of deaths from suicide for indigenous Australians was almost twice the rate for non-indigenous Australians. In addition, during from the period 2004-2005 to 2012-2013, the hospitalization rate for intentional self-harm increased for Aboriginal and Torres Strait Islander Australians by 48.1 per cent, while the rate for other Australians remained relatively stable.

43. The Australian Government is working with the Aboriginal and Torres Strait Islander mental health and suicide prevention advisory group on strategic and practical ways to prevent suicide and improve the mental health of indigenous people. In addition, the Government is supporting research on addressing youth suicide and self-harm through an Australia-wide programme tackling the high rates of suicide and other social and emotional well-being problems in Aboriginal and Torres Strait Islander communities. The Government has also funded a suicide prevention evaluation project being carried out by the University of Western Australia to gauge the effectiveness of existing suicide prevention strategies in Aboriginal and Torres Strait Islander communities.

44. Denmark and Greenland reported that the Greenland self-Government has taken over the responsibility in all domestic areas in Greenland, including the areas of social affairs and education. A number of initiatives have been undertaken in recent years. For instance, Greenland and the United Nations Children's Fund (UNICEF Denmark) entered into a cooperation agreement in 2010 with the objective of strengthening cooperation and efforts for creating the best possible opportunities for children and youth in Greenland. Moreover, in the spring of 2012, Greenland's first children's rights institution, including a position for a spokesperson for children, was established in Greenland.

45. There are several initiatives in Greenland regarding suicide prevention, the most recent of which is the launch of a national strategy on suicide prevention (2013-2019). There are also private initiatives, such as the *Inuuneruna Iggoraarsuk* project, initiated primarily by youth, which seeks to prevent suicide using a page on

Facebook. Greenland is also participating in the Arctic Council project entitled "The Evidence-Base for Promoting Mental Wellness and Resilience to Address Suicide in Circumpolar Communities".

46. The United States reported that it will hold the first-ever White House Tribal Youth Gathering, which will engage hundreds of Native American youth for a day-long session, in the summer of 2015. The meeting will build on the Native Youth Conference hosted by the Substance Abuse and Mental Health Services Administration of the Department of Health and Human Services in November 2014 and the tribal youth visit with President Obama. The Administration works to address indigenous youth suicide, self-harm and substance abuse and has issued several publications to raise awareness of these issues and provide guidance for prevention, including (a) "To Live to See the Great Day that Dawns: Preventing Suicide by American Indian and Alaska Native Youth and Young Adults"; (b) the "2014 Native Youth Report", which includes information about indigenous youth self-harm and suicide. In addition, the Administration has a website on American Indian and Alaska Native behavioural health (www.samhsa.gov/behavioral-health-equity/ai-an). The White House Tribal Nations Conference, held on 2 and 3 December 2014, included, for the first time, a breakout session on "Mental health and substance abuse issues".

IV. Obstacles faced by Governments in implementing the recommendations of the Permanent Forum

47. Australia reported that it seeks to continue to implement the recommendations of the Permanent Forum and continues to address the disadvantages faced by indigenous peoples.

48. Denmark and Greenland reported that the recommendations of the Permanent Forum are numerous and can be difficult to implement as the situation of indigenous peoples is context driven. This also means that many recommendations are not applicable or are not fully applicable in the context of Denmark/Greenland. Moreover, some recommendations have a very broad scope and may require significant measures such as legislative changes. Thus, implementation may in some cases take several years. One example is the recommendation contained in paragraph 62 of the report on the thirteenth session that States conduct an independent audit of their constitutional and other laws, policies and programmes and to amend them, if needed, in order to remove all forms of discrimination.

49. At the thirteenth session, Denmark reiterated the call by the Arctic Caucus that the Permanent Forum should have a maximum of 50 outstanding recommendations, meaning that the Forum should not adopt any further recommendations until the outstanding recommendations have been implemented satisfactorily. Continuous follow-up to key recommendations is important to ensure accountability and impact on the ground.

50. Mexico thanked the experts of the Permanent Forum and its secretariat for having a more concise number of recommendations. The Government explained that the challenges it faced in their implementation were sometimes related to a lack of institutional coordination or the complexity of the recommendations, as well as the identification of sufficient capacity within its institutions. Nevertheless, the Government of Mexico expressed its confidence that the recommendations of the

Forum had contributed to strengthening actions to promote the rights of indigenous peoples.

51. Paraguay mentioned particular problems related to specific recommendations. In relation to free, prior and informed consent, the country lacked a unified protocol for the implementation of consultations with indigenous peoples. However, with this difficulty in mind, the Government was working on a protocol to obtain the free, prior and informed consent of indigenous peoples.

52. The United States reported that it has strong mechanisms in place to discuss the merits of the recommendations of the Permanent Forum and whether and how they should be accommodated. Efforts could be enhanced, however, if the Forum, its members and its secretariat had closer relations with tribal leaders within the United States, as the recommendations and activities of the Forum are often not well known among the tribal leaders and indigenous representatives and do not consistently reflect their priorities.

V. Factors that facilitate the implementation of the recommendations of the Permanent Forum by national Governments

53. The Australian Government supports a practical approach to improving the lives of Aboriginal and Torres Strait Islanders. The priority areas of school attendance, employment and reducing violence provide the basis for the improvement of the lives of the Islanders and for the achievement of the basic human rights and opportunities available to all Australians. Practical reforms to engagement and service delivery will facilitate positive outcomes for Aboriginal and Torres Strait Islanders and will ensure they have a greater say in how Government services that affect them are delivered regionally.

54. Denmark and Greenland participate in every session of the Permanent Forum and are hence fully aware of the recommendations of the Forum. Not all recommendations are implemented. This is due to the fact that some recommendations are found to be less relevant in the context of Denmark/Greenland. Other recommendations concern issues that have already been or are being addressed on the national level. One example is the recommendation of the Forum and the initiatives taken in Greenland regarding suicide prevention. The foundation of the day-to-day work on indigenous issues is the United Nations Declaration on the Rights of Indigenous Peoples and other human rights instruments. Implementation of the recommendations is thus facilitated to the extent that the recommendations are in line with the commitments made in those documents.

55. Mexico has worked on the implementation of the recommendations of the Permanent Forum as well as the implementation of the United Nations Declaration on the Rights of Indigenous Peoples in coordination and collaboration with the organizations, funds and programmes of the United Nations in Mexico.

56. The organization of the pre-sessional meeting of the Permanent Forum in Mexico, from 26 to 28 March 2014, led to an improved understanding of the work of the Forum among the representatives of Government institutions and indigenous peoples' organizations.

57. Paraguay reaffirmed its commitment to fight for the rights of indigenous peoples. Paraguay has adopted relevant legislation based on the United Nations Declaration on the Rights of Indigenous Peoples starting with the Paraguayan Constitution, which, in 1992, introduced articles recognizing the rights of indigenous peoples. The national Constitution expressly recognizes the existence of indigenous peoples, defined as cultural groups that predate the formation of the Paraguayan State, including their rights over their traditional habitat as well as to maintain and develop their own ethnic identity through their social, economic, cultural and religious systems.

58. In the United States, the following institutional frameworks enable discussion of the recommendations of the Permanent Forum, among other topics, among Government officials and between representatives of the Government and representatives of indigenous peoples within the United States:

(a) Executive Order 13175 mandates regular, meaningful consultations between the Government and federally recognized tribes on policies affecting them;

(b) For the past six years, in November and December, the White House has hosted a Tribal Nations Conference. At these much-anticipated meetings, Government officials, including Cabinet secretaries and other senior-level staff, hold interactive dialogues with members of the 566 federally recognized tribes. The conference held on 2 and 3 December 2014 included the first-ever breakout session on "international issues";

(c) The White House Council on Native American Affairs, established by the President through an Executive Order in June 2013, is comprised of the heads of Government departments, agencies and offices. It allows for improved high-level coordination among federal agencies on five focus areas: tribal economies, health and nutrition, education for Native American youth, law enforcement and public safety, and cultural and natural resource protection and the environment. Council members confer and have opportunities to engage directly with United States tribal representatives.

VI. Information on how Governments currently promote and/or implement the United Nations Declaration on the Rights of Indigenous Peoples

59. Australia continues to support the United Nations Declaration on the Rights of Indigenous Peoples. While the Declaration is not legally binding, it remains useful and relevant to help inform the direction of policy, programmes and legislation. Australia shares the underlying commitment to deliver real and lasting improvements for indigenous peoples and their communities. The Australian Government is committed to an approach to the Declaration that is consistent with its domestic and international obligations, including in respect of Aboriginal and Torres Strait Islander peoples.

60. Australia issued its statement of support for the Declaration in April 2009. The Declaration recognizes the rich heritage of indigenous peoples and their entitlement to the full enjoyment of human rights and fundamental freedoms. The Government has clear priorities in indigenous affairs: to focus on making sure children go to school so that they receive a good education; working with leaders, communities,

individuals and employers to ensure that adults have opportunities to work; making sure communities are safer to live in and that the rule of law is applied; and achieving constitutional recognition for Aboriginal and Torres Strait Islander people.

61. Denmark's international human rights policy maintains as one of its priorities the rights of indigenous peoples. In some cases, the situation of indigenous peoples is therefore raised in the universal periodic review of other States or in bilateral dialogues.

62. Denmark and Greenland also participate in a number of United Nations forums where indigenous peoples' rights are discussed and work actively to ensure references to the Declaration and the rights it contains in relevant "soft-law" instruments such as the resolutions adopted by the Human Rights Council and the General Assembly. A recent example is the World Conference on Indigenous Peoples, in which Denmark and Greenland participated actively and constructively throughout the process, and they continue to focus on the follow-up to the agreed outcome document.

63. Indigenous peoples are also a general focus area in Denmark's development cooperation that follows a human rights-based approach to development. The first strategy for Danish support for indigenous peoples was prepared in 2004, reflecting Denmark's international commitments such as ILO Convention No. 169. The principal strategy elements are (a) international processes; (b) bilateral and multilateral development cooperation; and (c) cooperation with indigenous peoples' organizations and non-governmental organizations. The strategy was supplemented by a technical guidance note in 2011. Denmark continues to provide financial assistance to a number of organizations and funds that promote indigenous peoples' rights.

64. Denmark and Greenland work closely to promote indigenous peoples' rights at the national level. The establishment of the self-government system for Greenland in 2009 is in itself an illustration of Greenland and Denmark's implementation of, and commitment to, the United Nations Declaration, in particular to the recommendation contained in paragraph 64 of the report of the Permanent Forum on its thirteenth session.

65. The situation in Greenland is described in Denmark's periodic reports to United Nations human rights treaty bodies. This means that there is continuous international monitoring of the human rights situation in Greenland.

66. Mexico reported that the United Nations Declaration on the Rights of Indigenous Peoples has been of great use in terms of guiding the design and implementation of Government policies related to indigenous peoples, including mechanisms for participation and consultation. The Government is committed to making the principle of free, prior and informed consent a reality, as expressed in article 19 of the Declaration.

67. The Government's public policy is outlined in the national development plan 2013-2018, which is built on the concept of an inclusive Mexico. The aim is for Mexico to become a country where all social rights are effectively exercised. Respect for indigenous peoples' rights as well as the improvement of their situation are an important task for the Mexican State. The National Commission for the Development of Indigenous Peoples has prepared a special programme for indigenous peoples for the period 2014-2018. The programme involves actions for the promotion for the development of indigenous peoples aimed at improving their

living conditions in the areas of education, health, housing, basic income and infrastructure.

68. The six objectives of Mexico's special programme include: (a) promoting the recognition and validity of rights and access to justice by indigenous peoples; (b) increasing access to food, health and education; (c) promoting housing and infrastructure services while respecting the sustainability of indigenous communities; (d) improving the monetary and non-monetary income of indigenous peoples through productive projects; (e) strengthening the productive planning and coordination of governmental programmes that impact the well-being of indigenous peoples; and (f) preserving and strengthening indigenous peoples culture, recognizing them as part of the national heritage.

69. The Paraguayan State implements the principles of the United Nations Declaration on the Rights of Indigenous Peoples through specific policies and programmes for the well-being of indigenous peoples. According to the Government, the Declaration is the basis for the development and mainstreaming of indigenous peoples rights. The rights enshrined in the Declaration need to be evident in all the actions carried out by national Governments, with the fundamental goal of complying, guaranteeing and achieving indigenous peoples' rights, as well as harmonizing the legal mandate with the participation of indigenous peoples.

70. According to the report of the United States, many subjects discussed at the annual White House Tribal Nations Conferences are also addressed in the United Nations Declaration, including: self-determination, including self-governance, of tribal governments; health care; economic and infrastructure development; education; protecting natural and cultural resources; climate change; natural disaster mitigation; and law enforcement and public safety. After each conference, a progress report is issued. Progress reports for the conferences since 2010 are available online (at the www.whitehouse.gov). The reports describe the many tribal-related policies and programmes put in place by the United States Government to improve the situation of indigenous peoples in the United States.

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Comprehensive dialogue with United Nations agencies and funds

Compilation of information received from United Nations agencies and intergovernmental organizations on progress in the implementation of the recommendations of the Permanent Forum

Note by the Secretariat

Summary

The present note provides a summary of 12 reports submitted by agencies of the United Nations system and by other intergovernmental organizations to the Permanent Forum on Indigenous Issues on the progress in the implementation of the recommendations of the Permanent Forum.

The full reports are available on the Permanent Forum website (http://undesadspd.org/IndigenousPeoples.aspx).

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I. Introduction

1. In October 2013, the secretariat of the Permanent Forum on Indigenous Issues sent a questionnaire to United Nations agencies and other intergovernmental organizations enquiring about their activities in relation to indigenous peoples' issues. The questionnaire also sought information on progress made towards implementation of the recommendations made by the Permanent Forum.. The present report provides a brief summary of the responses received.

2. The members of the Permanent Forum have often stated that the implementation of the Forum's recommendations must make a difference in the daily lives of indigenous peoples. A crucial tool in assessing the degree to which the recommendations have been implemented is through the reports submitted by United Nations agencies, which provide the main source of information in this regard. The Forum acknowledges and thanks those United Nations agencies that have provided reports for the sessions of the Forum and urges United Nations agencies to continue providing information on their activities and on the follow-up to Forum's recommendations.

3. Responses were received from the secretariat of the Convention on Biological Diversity, the Food and Agriculture Organization of the United Nations (FAO), the Inter-American Development Bank, the Office of the United Nations High Commissioner for Human Rights (OHCHR), the Office of the Special Advisers on the Prevention of Genocide and on Responsibility to Protect, the Pan American Health Organization/World Health Organization (PAHO/WHO), the United Nations Children's Fund (UNICEF), the United Nations Development Programme (UNDP), the United Nations Environment Programme (UNEP), the United Nations Global Compact, the World Food Programme (WFP) and the World Intellectual Property Organization (WIPO).

II. Secretariat of the Convention on Biological Diversity

A. Outcome of the high-level plenary also known as the World Conference on Indigenous Peoples

4. The secretariat of the Convention on Biological Diversity has analysed the outcome document of the World Conference on Indigenous Peoples and noted references to traditional knowledge in paragraphs 12, 15 and 22. Paragraph 22 acknowledges "the importance of the participation of indigenous peoples, wherever possible, in the benefits of their knowledge, innovations and practices". The Parties to the Convention, through the Working Group on Article 8 (j) and Related Provisions of the Convention on Biological Diversity, are currently negotiating standards that go further than those alluded to in paragraph 22 of the World Conference outcome document.

B. Post-2015 development agenda

5. The Convention on Biological Diversity and its secretariat have singled out the task of influencing the post-2015 development agenda and its sustainable development goals as a major strategic priority. As such, the secretariat and the

Parties to the Convention have sought to ensure that biodiversity and, where possible, traditional knowledge is fully integrated into the new development paradigm. An extensive report on the Convention and the post-2015 development agenda is available in a progress report on the process of integrating biodiversity into the post 2015 framework for sustainable development (see UNEP/CBD/COP/12/15).

C. Youth, self-harm and suicide

6. Concerning youth, self-harm and suicide, the secretariat remains committed to its mandate, which includes the intergenerational transfer of traditional knowledge and promotes best practices. The secretariat is also committed to the engagement of indigenous youth, youth in local communities and youth in general in the implementation of the Convention.

D. Policies/projects and activities on indigenous peoples' issues

7. Many actions requested from the secretariat require voluntary funding from Parties. Contributions in 2014 from the Government of Japan allowed for the organization of four regional workshops, with a train-the-trainer methodology, for the Latin American and Caribbean region, Africa, Asia and the Pacific. The Government of Sweden also provided funds in 2014 for the further development of community-based monitoring and information systems as a contribution to the compilation of indicators for traditional knowledge. Furthermore, funds for access and benefit-sharing, capacity-building and workshops on national biodiversity strategies and action plans will include the participation of indigenous and local community representatives in biennium 2015-2016. Three full-time staff positions remain dedicated to indigenous and local community issues, two of which are funded from the core budget.

E. Capacity-building programmes

8. The Ad Hoc Open-ended Working Group on Article 8 (j) regularly assists colleagues in their efforts to include traditional knowledge and customary sustainable use throughout their work as a cross-cutting issue. Training events and workshops on article 8 (j) regularly include national focal points on traditional knowledge.

III. Food and Agriculture Organization of the United Nations

A. Outcome of the high-level plenary also known as the World Conference on Indigenous Peoples

9. FAO, along with the rest of the membership of the Inter-Agency Support Group on Indigenous Peoples' Issues, fully participates in the discussions and the preparation of the system wide action plan to ensure a coherent approach to achieving the goals of the United Nations Declaration on the Rights of Indigenous Peoples, as requested in the outcome document of the World Conference on Indigenous Peoples. The core of the action plan will be to integrate it within key

regional initiatives and relevant national programmes. At the national level, there was discussion within the Support Group that United Nations Development Assistance Framework process should accommodate an additional objective in key countries with significant indigenous populations in order to include an objective that is related to the action plan.

B. Implementation of the recommendations of the Permanent Forum

10. The Permanent Forum recommended that FAO and other agencies, in cooperation with indigenous peoples, organize a workshop on the implementation of its Voluntary Guidelines on the Responsible Governance of Tenure of Land, Fisheries and Forests in the Context of National Food Security in order to strengthen indigenous peoples' rights to lands, territories and resources. The major obstacle encountered on this issue has been the lack of knowledge and understanding of the relevance of the Guidelines for indigenous peoples.

11. In relation to the recommendation of the Permanent Forum, at its thirteenth session, that pastoralism be included in the development agenda, there will be a launch in 2015 of the FAO Pastoralist Knowledge Hub, with the main objective of improving their livelihoods, strengthening their networks and influencing policy. This will provide an opportunity to work globally towards building the conditions for capturing opportunities for sustainable development for pastoralists and nomadic peoples.

C. Policies/projects and activities on indigenous peoples' issues

12. FAO has a policy on indigenous and tribal peoples. As a leading technical agency on food and agriculture, it has been working with indigenous peoples at different levels within its technical framework. For instance, in the area of forestry, fisheries and pastoralism, FAO has been working with indigenous peoples on several projects that have been implemented at the national level.

13. Recently, work has started in Asia at the regional level, where FAO and indigenous peoples have undertaken an analysis of shifting cultivation in seven countries. FAO is working to establish a global programme as well as three regional programmes in Asia, Latin America and Africa. This is a work in progress, which will not be completed until 2016.

D. Capacity-building programmes

14. Awareness raising and capacity-building activities on free, prior and informed consent will be available for staff at Headquarters and in the field and will apply to all FAO projects and programmes involving indigenous peoples. Such activities will include seminars and e-learning material, all of which will be developed with an indigenous organization yet to be identified.

IV. Inter-American Development Bank

15. The Inter-American Development Bank, established in 1959, has become a leading source of development financing in Latin America and the Caribbean. The Bank's indigenous people's policy, approved in 2006, defines "development with identity" as the right to identity, using heritage as a resource for promoting economic and social development.

16. "Development with identity" is a concept that strengthens communities of indigenous and traditional peoples; prioritizes harmonious and sustainable interactions with the environment through the sound management of natural resources and territories; and promotes respect for the cultural, economic, social and institutional rights and values of indigenous peoples in accordance with their own worldview and governance. The concept encompasses the notion of "buen vivir", which may entail acceptance of economic objectives which often do not aim to maximize the profitability of resources in the short or medium term.

A. Implementation of the recommendations of the Permanent Forum

17. One of the key obstacles that the Inter-American Development Bank has encountered in pursuing projects with indigenous peoples is the lack of evidence on the most effective development practices that benefit indigenous peoples as primary beneficiaries. The Bank is working with the national Governments of Brazil, Guatemala, Paraguay, Peru, the Plurinational State of Bolivia and Uruguay to improve the quality of data on race and ethnicity, and it is also involved in several pilot programmes, with rigorous evaluations, in order to assist in the development of a body of knowledge on best development practices involving indigenous peoples. In addition, the Bank is undertaking a pioneering regional "public goods" programme in Central America that explores traditional knowledge in natural resource management — recognizing that indigenous peoples have important expertise to share.

B. Policies/projects and activities on indigenous peoples' issues

18. The Inter-American Development Bank has a policy entitled "Indigenous peoples and indigenous development: operational policy and sector strategy". In addition, the Bank's draft gender and diversity sector framework document, which is currently being reviewed, highlights areas where the Bank has a comparative advantage in addressing the needs of indigenous peoples and focuses the work of the Bank in those areas.

19. In addition to other indigenous peoples projects in 2014, three programmes specifically targeted indigenous peoples were funded through the Inter-American Development Bank's Gender and Diversity Fund. These were the Andenes (agricultural terraces) programme in Peru, the "Support for the design of the heritage programme for Chilean indigenous peoples", and the "Support for design of the development with identity programme" (*El Impenetrable*) in Argentina.

C. Capacity-building programmes

20. The Inter-American Development Bank has capacity-building programmes at headquarters and in the field. The key countries where the Bank has active capacity-building programmes are: Argentina, Chile, Ecuador, Guatemala, Honduras, Paraguay, Peru and the Plurinational State of Bolivia.

V. Office of the High Commissioner on Human Rights

A. High-level plenary also known as the World Conference on Indigenous Peoples

21. In the lead-up to the World Conference on Indigenous Peoples, the Office of the United Nations High Commissioner for Human Rights (OHCHR) consistently raised the importance of the full and effective participation of indigenous peoples in the World Conference in order to ensure that it would not only be about, but also with, indigenous peoples. In addition to calling for an inclusive process and for the integration of human rights standards in the Conference and its outcome document, OHCHR, through the United Nations Voluntary Fund for Indigenous Peoples, supported the participation of 21 indigenous representatives in the preparatory meetings and the participation of 84 indigenous representatives in the World Conference.

22. OHCHR field presences were also actively engaged in the preparations for the World Conference, including through the preparation of information notes on the World Conference and by facilitating discussions between indigenous representatives about their participation in the Conference. For instance, in July 2014, the OHCHR office in Guatemala held bilateral meetings with indigenous representatives and the Ministry of Foreign Affairs to promote indigenous participation in the preparatory activities for the World Conference. The OHCHR regional office for South America (in Chile) organized and participated in the national meeting of indigenous peoples in preparation for the World Conference within the framework of an inter-agency project with indigenous leaders. The aim of the meeting was to promote the participation of indigenous leaders in the World Conference, including in the drafting of the outcome document.

B. Post-2015 development agenda

23. OHCHR has also contributed to national consultations on the post-2015 development Agenda. Since Guatemala was selected as a pilot country for national consultations on the post-2015 development agenda, the OHCHR office in Guatemala and the United Nations country team worked to ensure that indigenous peoples were included in the consultations and that the final report reflected their views. To that end, the OHCHR office organized seminars for indigenous organizations and indigenous women with representatives of the United Nations Educational, Scientific and Cultural Organization (UNESCO) and the United Nations Entity for Gender Equality and the Empowerment of Women (UN-Women), respectively. The seminars enabled reflections on the current Millennium Development Goals framework and the results obtained thus far.

24. During its seventh session, in July 2014, the Expert Mechanism on the Rights of Indigenous Peoples held a panel discussion on indigenous peoples and the post-2015 development agenda and proposed that the Human Rights Council urge States to address the concerns of indigenous peoples in the formulation of the agenda and to take measures to ensure the participation of indigenous peoples, in particular indigenous youth, in national processes for the implementation of the new development goals.[1]

25. The Special Rapporteur of the Human Rights Council on the rights of indigenous peoples, Victoria Tauli-Corpuz, discussed the post-2015 development agenda and provided input on sustainable development for indigenous peoples in her first report to the General Assembly.[2] The Special Rapporteur has also indicated that she will focus her mandate on issues related to the social, cultural, economic and environmental rights of indigenous peoples and on how indigenous peoples' rights should be addressed in the processes of defining sustainable development goals and the post-2015 development agenda.[3]

C. Youth, self-harm and suicide

26. While OHCHR does not have initiatives that directly address the situation of indigenous youth and children, several of its programmes and activities support indigenous youth and children, in particular in terms of ensuring their right to consultation and increasing their capacity to defend their rights. For instance, on an annual basis, through its Indigenous Fellowship Programme OHCHR organizes intensive human rights training for indigenous representatives, in particular indigenous youth, so that they are better able to defend their human rights.

27. The Expert Mechanism on the Rights of Indigenous Peoples, in its most recent study on access to justice in the promotion and protection of the rights of indigenous peoples,[4] raised serious concerns over the gravity of discrimination of indigenous youth in criminal justice systems and called for human rights education for indigenous children and youth to be pursued as a means to empower indigenous communities as well as to empower indigenous peoples as individuals.

D. Implementation of the recommendations of the Permanent Forum

28. During its thirteenth session, the Permanent Forum addressed two recommendations specifically to OHCHR. Acknowledging the entry into force of the Optional Protocol to the Convention on the Rights of the Child (April 2014) on a communications procedure, the Permanent Forum recommended that OHCHR, UNICEF, other United Nations agencies and States support the dissemination of the guide to this Optional Protocol, including its translation into different languages and the building of capacity among indigenous organizations and institutions to make effective use of the Optional Protocol in promoting and protecting the rights of indigenous children and youth.[5] OHCHR, through its Indigenous Peoples and

[1] A/HRC/27/64.
[2] A/69/267.
[3] A/HRC/27/52.
[4] See A/HRC/EMRIP/2014/3/Rev.1.
[5] E/2014/43-E/C.19/2014/11, para. 42.

Minorities Section, is currently engaging with field presences on the follow-up to this recommendation at the country level.

29. The Permanent Forum also called for United Nations system to collaborate with indigenous peoples in designing and implementing early warning systems to better ensure peace, security and good governance on their lands. This could include greater coordination between the Office of the Special Adviser on the Prevention of Genocide, the Committee on the Elimination of Racial Discrimination and indigenous peoples through their representative institutions.[6] The Committee on the Elimination of Racial Discrimination continues to collaborate with indigenous peoples and representatives of organizations promoting and protecting the rights of indigenous peoples in carrying out its functions, including through the early warning and urgent action procedure.

E. Policies/projects and activities on indigenous peoples' issues

30. OHCHR continued to operate its indigenous fellowship programme. This extensive human rights training builds the capacity and expertise of indigenous women and men so that they can use international human rights instruments and mechanisms more effectively to promote and protect their human rights. The programme, which is available in English, French, Spanish and Russian, is implemented in cooperation with partner universities in Spain and in the Russian Federation and involves several other United Nations agencies. In 2014, OHCHR in Geneva hosted a senior indigenous fellow for four months of on-the-job training in its Indigenous Peoples and Minorities Section. In addition, four fellows, through national fellowships, joined OHCHR field presences in the Cameroon, Guatemala, Mexico and the Russian Federation.

F. Capacity-building programmes

31. In 2014, OHCHR organized a number of training programmes and briefing sessions on indigenous peoples' issues for staff at its country and regional offices in Asia, Africa and Latin America. In July 2013, the Human Rights Treaties Division organized a training session, in cooperation with the Chair of the Permanent Forum, to build the capacity of the staff of the Division on the rights of indigenous peoples and to raise awareness about the United Nations Declaration on the Rights of Indigenous Peoples. The Division also facilitated a meeting between the Chair of the Permanent Forum with the members of the Committee on Economic, Cultural and Social Rights in November 2014. A second training session will be organized in July 2015 in collaboration with the secretariat of the Permanent Forum. In addition, in follow-up to paragraph 29 of the outcome document on the World Conference Indigenous Peoples, the Division will prepare a guidance note for its staff on how to incorporate relevant provisions of the Declaration into the work of the Committees in the course of 2015.

[6] Ibid., para. 67.

VI. Office of the Special Advisers on the Prevention of Genocide and on Responsibility to Protect

Policies/projects and activities on indigenous peoples' issues

32. The overall objective of the Office of the Special Advisers on the Prevention of Genocide and on the Responsibility to Protect is to advance national and international efforts to protect populations from genocide, war crimes, ethnic cleansing and crimes against humanity (atrocity crimes), including their incitement. The Office has two main priorities, namely: (a) to strengthen the capacity of the United Nations to identify situations at risk of atrocity crimes and to take early action to prevent them and to improve the protection of populations; and (b) to support the implementation of the responsibility to protect principle by Member States, regional organizations and civil society.

33. The Office's programme on indigenous peoples is to encourage consideration of issues relating to the protection of indigenous peoples when it engages States that are members of the Latin American Network for the Prevention of Genocide and Mass Atrocities. The Office has offered its Framework of Analysis for Atrocity Crimes to Network members as monitoring tool.

VII. Pan American Health Organization/World Health Organization

A. Youth, self-harm and suicide

34. In September 2014, WHO launched its report on suicide prevention entitled *"Preventing suicide: a global imperative"*, in which the problem of youth committing suicide emerged clearly as a priority at the global level. WHO is also considering, subject to funding, pilot-testing the implementation of the WHO Intervention Guide for Mental, Neurological and Substance Use Disorders in Non-specialized Health Settings (which includes self-harm/suicide as a priority condition) in indigenous communities.

35. WHO, through its regional offices, is leading several initiatives to implement the recommendations of the Permanent Forum. With regard to youth, self-harm and suicide, PAHO/WHO organized a workshop in Chile with the support of Canada, gathering representatives from Argentina, Brazil, Canada and Chile to exchange and disseminate best practices in the field of mental health and indigenous peoples, including suicide prevention. The results of the workshop, including innovative experiences from presenters, are being compiled and will be published in 2015. Depending on the availability of funds, PAHO is considering whether to continue organizing such initiatives in other countries and will explore collaboration from other agencies and donors.

B. Implementation of the recommendations of the Permanent Forum

36. The main obstacle encountered in implementing the recommendations of the Permanent Forum is the lack of available information on the health status of

indigenous peoples in the region. However, efforts are being coordinated to improve the collection of disaggregated information on the health of indigenous peoples.

C. Policies/projects and activities on indigenous peoples' issues

37. In 2004, PAHO created the Gender and Ethnicity Unit, now the Gender and Cultural Diversity Unit, to facilitate the integration of two dimensions, gender and ethnic origin, as social determinants of health that cross-cut all aspects of PAHO technical cooperation from the standpoint of health equity. Within the framework of these strategies, gender and ethnicity were linked within the PAHO regional plan of action for strengthening vital and health statistics, formulated by the Regional Committee on Health Statistics in response to the PAHO mandate from the countries of the region. The purpose was to propose a stable and sustainable programme to strengthen these statistics.

D. Capacity-building programmes

38. PAHO/WHO offer virtual and in-person courses on cultural diversity and health, both at the institutional and ministerial level, including an ethnic approach to health (see http://cursos.campusvirtualsp.org/course/view.php?id=39). The Gender and Cultural Diversity Unit provides technical cooperation and assistance to PAHO technical units and Member States in order to promote gender and ethnic equality and equity in the development of health policies and programmes. The Diversity Unit seeks to identify and reduce inequities between women and men of all ethnic groups with regard to health status and its determinants, access to and quality of health care and participation in decision-making regarding policy agendas, definition of priorities and allocation of resources.

VIII. United Nations Children's Fund

A. Outcome of the high-level plenary also known as the World Conference on Indigenous Peoples

39. As the 2013/2014 Chair of the Inter-Agency Support Group on Indigenous Peoples' Issues, UNICEF played a key role in coordinating inter-agency inputs to the World Conference on Indigenous Peoples. Most notably, it led the development of nine inter-agency thematic papers, which helped inform the outcome document of the Conference. In follow-up to the Conference, UNICEF disseminated the outcome document among its country offices and is providing inputs to the development of the system-wide action plan via its active membership in the Support Group.

B. Post-2015 development agenda

40. UNICEF, along with other child-focused organizations[7] believes that children are at the heart of sustainable development, and that the post-2015 development

[7] Child Fund Alliance, Plan International, Save the Children, SOS Children's Villages and World Vision; see joint communication, "Recommendations for a post-2015 development agenda, recapturing the vision of a 'World Fit for Children'".

agenda should place the rights and needs of all children, including indigenous children, as central to its goals. This is to be considered as a moral imperative, based on children's human rights; as a legal obligation, under the Convention on the Rights of the Child and other legal instruments, including the United Nations Declaration on the Rights of Indigenous Peoples; and as a practical necessity for sustainable development.

41. UNICEF country offices have continually supported the participation of indigenous children and communities in consultations on the post-2015 development framework. At the global level, UNICEF is firmly committed to ensuring that children remain at the centre of the next development agenda, as they have been with the Millennium Development Goals. The new, universal post-2015 development agenda provides the opportunity, now and in the coming years, to address the implementation gap between universal children's rights and inequitable results, including through addressing issues of governance, policy formulation and service provision. UNICEF believes that a people-centred agenda that is grounded in human rights and child rights, that addresses freedom from fear and freedom from want and promotes equity, must be infused throughout all of the goals and targets and the standard by which all implementation activities and progress are measured.

C. Youth, self-harm and suicide

42. At the global level, in May 2013, in collaboration with UN-Women, the United Nations Population Fund (UNFPA), the Special Representative of the Secretary-General on Violence against Children and the International Labour Organization (ILO), UNICEF completed and launched the study "Breaking the Silence on Violence against Indigenous Girls, Adolescents and Young Women", which provides a deeper understanding of the magnitude, nature and context of violence specifically experienced by indigenous girls, adolescents and young women. Drawing on examples from countries in Africa, Asia Pacific and Latin America, the study finds that violence against indigenous girls and women is heightened because of, inter alia, the history of colonial domination, the dispossession of indigenous peoples, economic and political exclusion and the lack of basic services such as health care, schooling and birth registration. The study explains that this violence contributes to trauma, low self-esteem, poor health and poor school performance and that it is often associated with a high incidence of depression, alcohol and drug abuse, self-harm and suicide. While critical gaps in knowledge and data on violence against indigenous girls, women and adolescents are exposed, the report offers a set of guiding principles to accelerate progress and action to protect and prevent violence against indigenous girls and women in all its forms.

D. Policies/projects and activities on indigenous peoples' issues

43. In Peru, UNICEF has supported efforts to strengthen public policies on health and nutrition aiming to address chronic malnutrition, anaemia and Hepatitis B among indigenous populations. Community health-care interventions, with a focus on pregnant women and children in the Kukama communities of the Parinari, Urarina and Santa Rita de Castilla districts, reached 50 communities.

44. Innovations and the real-time monitoring approach have also been put to use to enhance the quality of the education, protection and water and sanitation systems in the Alto Wangki and Bocay regions of Nicaragua. For example, in 2014, 20 schools applied innovative and socioculturally adapted technology to improve sanitation through the introduction of ecological toilets; the harvesting, storage and use of rainwater; and the recycling of waste water. In addition, the UNICEF office in Nicaragua piloted the real-time monitoring of indicators of the water, sanitation and hygiene (WASH) programme and promoted education and protection in this regard in schools using telephone messaging (SMS). UNICEF also supported the training of adolescents that are at risk of social exclusion in the building and plumbing trades. The initiative focused on strengthening resilience through development of social skills and entrepreneurial competencies.

E. The situation of indigenous children in industrialized countries

45. UNICEF national committees are continuing to increase their efforts to promote and protect the rights of indigenous children. In late 2014, in partnership with the Castan Centre for Human Rights Law and Plan International Australia, the UNICEF office in Australia held a symposium on "Achieving Universal Birth Registration in Australia". The symposium focused on the situation of indigenous peoples in Australia who have not had their birth registered and lessons from overseas in improving birth registration. In mid-2014, the UNICEF office in Australia released a hip-hop video with accompanying resources as an education and engagement tool for indigenous rights education in schools and communities.

46. In Canada, UNICEF has been participating as a member of a research advisory committee with a number of other partners, including the Centre for Research on Children and Families at McGill University, the Assembly of First Nations, the Canadian Paediatric Society and the Canadian Association of Paediatric Health Centres. Research has been published to evaluate the implementation of "Jordan's Principle", an approach to ensuring equitable services for First Nations children living on-reserve, as opposed to non-Aboriginal children, to reduce disparities in the continuity of services for these children.

47. In New Zealand, UNICEF continues its advocacy for the rights of Maori children in submissions to parliament and the Government, in work with news media and in its work with other non-governmental organizations. In recent years, UNICEF prepared a version of the Convention on the Rights of the Child in *Te reo* Maori (the indigenous language of New Zealand) and published a book about children's rights in both English and *Te reo* Maori. In 2014, *rangatahi* Maori (Maori youth) were involved in the New Zealand Youth Congress organized by UNICEF, which was held in a *marae* (Maori meeting house). *Rangatahi* Maori also participated in a Parliamentary debate between youth and members of Parliament organized by UNICEF in the lead-up to the last election. UNICEF is also working to extend its "Just Play" programme, which is currently operating in 11 countries in the South Pacific.

F. Capacity-building programmes

48. The UNICEF course "Advances in social norms" examines social norms in the context of societal factors that drive inequities and fuel behaviours and practices that result in discrimination and deprivation. The course involves a presentation of legal and moral norms, and provides participants with tools that can effectively address social norms within the human rights-based approach. Training provided through the UNICEF flagship programme planning process is aimed at improving the knowledge of staff with regard to the evolving global context of its country programming and achieving higher quality programming. The training session on a human rights-based approach to programming is of particular relevance to UNICEF's work on indigenous issues, as it contains guidance on the development of a rights-based equity-focused situation analysis.

IX. United Nations Development Programme

A. Outcome of the high-level plenary also known as the World Conference on Indigenous Peoples

49. In 2014, UNDP contributed actively to the preparatory process for the World Conference on Indigenous Peoples by engaging actively with Member States and supporting the meaningful participation of indigenous peoples in the negotiations on the outcome document at the international, regional, national and subnational levels. As an active member of the Inter-Agency Support Group on Indigenous Peoples' Issues, UNDP put an outreach and communication strategy in place in order to ensure high visibility of the Conference outside the United Nations system. UNDP, through its Indigenous Peoples Liaison Committee, organized and/or co-organized eight side events to allow the strongest possible participation of indigenous peoples outside the premises of the United Nations Secretariat.

50. The project for the construction of spaces for dialogue and strengthening of capacities of indigenous peoples in Chile 2014, supported by Norway, UNICEF, PAHO and UNDP, aimed at generating dialogue between the different indigenous groups in Chile, including with the United Nations country team, and at incentivizing and facilitating the involvement of indigenous peoples in the preparatory process leading up to the World Conference.

51. The project consisted of three phases: the first was aimed at conducting workshops, training on indigenous rights and information-sharing sessions on the World Conference in 24 indigenous communities; during the second phase a space for dialogue among indigenous representatives was provided to discuss the objectives and content of the World Conference; and the focus of the third phase is on obtaining feedback from the indigenous representatives who participated in the World Conference.

52. The UNDP-led *Equator Initiative partnership* recognizes the success of local and indigenous initiatives through the biannual Equator Prize. More than half of the award winners, recognized internationally, identify themselves as belonging to indigenous groups. On the evening of the World Conference, the Equator Prize 2014 Award Ceremony was held at Lincoln Center in New York City as a contribution to the Secretary-General's Climate Summit and the World Conference. The evening

was built around the winners of the Equator Prize 2014, 26 leading indigenous peoples and local communities from across the planet that are managing ecosystems in a way that meets the challenges of climate change.

B. Post-2015 development agenda

53. From 3 to 5 December 2014, the Government of Brazil and UNDP co-organized an event on the "Dialogue on the extractive sector and sustainable development: Enhancing public-private cooperation in the context of the post-2015 development agenda". Representatives from Governments, business, civil society, the United Nations system and academia gathered to discuss the role the extractive sector can play in eradicating poverty and promoting development. Prominent indigenous leaders were invited to speak at the event and to participate in and address various sessions. A specific session on "Promoting human rights and social inclusion", which examined how projects in the extractive sector are in line with the promotion of human rights and contribute to social inclusion and cohesion, was particularly relevant to indigenous peoples.

C. Youth, self-harm and suicide

54. The *UNDP Youth Strategy 2014-2017* specifically recognizes that youth are not a homogeneous group and the specific issues faced by indigenous youth. The strategy describes the situation of indigenous youth worldwide, whose numbers are estimated at approximately 67 million. As reported in the strategy, indigenous youth live in poorer health conditions and suffer from high suicide rates, malnutrition and lack of access to basic health care. They do not always have equal access to education and employment and increasingly many are the victims of drug trafficking and human trafficking. Oftentimes, their struggle for everyday survival does not allow them to practice their ancestors' customs, cultures and languages, and discriminatory government policies have led to the extinction of native languages in many countries and subnational regions. In accordance with the UNDP strategy, specific attention will be paid to the participation and empowerment of indigenous youth.

D. Implementation of the recommendations of the Permanent Forum

55. In 2010, UNDP established the Indigenous Peoples Liaison Committee in response to the recommendation of the Permanent Forum, in 2008, that it strengthen its institutional capacity on indigenous peoples' issues by establishing a task force to serve as a liaison mechanism between headquarters and focal points on indigenous issues at the country level. The Committee, which is based at UNDP headquarters in New York, is composed of designated focal points from each profession within the organization and from the regional bureaux. It serves as an important internal coordination mechanism for strengthening UNDP's strategic work with indigenous peoples across all thematic areas and its engagement with relevant United Nations mechanisms, including the Special Rapporteur of the Human Rights Council on the rights of indigenous peoples, the Expert Mechanism on the Rights of Indigenous Peoples and the Permanent Forum. In 2014 UNDP underwent a restructuring and decentralizing process to streamline its functions and

improve the implementation of its strategic plan. It was decided that the Committee will be retained and updated as an important mechanism within the new structure.

E. Policies/projects and activities on indigenous peoples' issues

56. UNDP's engagement with indigenous peoples is supported by a broad institutional framework that includes the organization's strategic plan, a specific policy on indigenous peoples and cross-cutting policies, strategies and guidelines as well as participative mechanisms that ensure indigenous peoples' participation in its development planning, implementation, monitoring and evaluation. UNDP was the first United Nations agency, fund or programme to have a specific policy on the work and engagement with indigenous peoples.

57. UNDP is the lead agency for national REDD+ (the mechanism for reducing emissions from deforestation and forest degradation in developing countries) governance, including the engagement with indigenous peoples, local communities and other relevant stakeholders, and the transparent, equitable and accountable management of REDD+ payments. In order to uphold basic human rights and to contribute to the success of REDD+, UNDP works to enable these groups to participate in decision-making about the mechanism at the local, national and international levels. In 2013, the United Nations Collaborative Programme on Reducing Emissions from Deforestation and Forest Degradation in Developing Countries adopted the *Guidelines on Free, Prior and Informed Consent* and Legal Companion document, which outline existing international law and emerging State practice, affirming that indigenous peoples have the right to effective participation in the decisions, policies and initiatives that affect them and that the Guidelines form a legal norm that imposes duties and obligations.

58. In July 2013, the *Global Environment Facility (GEF) Indigenous Peoples Advisory Group* was established, which was an important milestone in implementing the *GEF Principles and Guidelines for the Engagement with Indigenous Peoples (2012)*. The key objective of the Indigenous Peoples Advisory Group is to provide advice to the GEF indigenous peoples focal points on the operationalization and reviewing of the principles and guidelines paper, particularly on the appropriate modality for enhancing dialogue among indigenous peoples, GEF partner agencies the GEF secretariat and other experts.

59. The Equator Initiative is a multi-sector partnership, which brings together the United Nations, Governments, civil society organizations and academic institutions committed to shining a spotlight on local sustainable development success and to advancing environment and development strategies that are informed by the needs, capabilities and transformative potential of indigenous peoples and community-based groups. One of the Equator Initiative's key areas of work in 2014 is the World Network of Indigenous Peoples and Local Community Land and Sea Managers, which brings together indigenous peoples and local community land and sea managers to share their knowledge and practices in managing ecosystems, protecting the environment and supporting sustainable livelihoods.

F. Capacity-building programmes

60. UNDP's work with indigenous peoples is an integral part of its broader work towards sustainable human development. UNDP supports the creation of spaces for the meaningful participation of indigenous peoples at the local, national, regional and international levels to ensure that their voices are heard and that they can contribute to policymaking and can monitor policy implementation. Thus, guaranteeing access to opportunities and supporting an enabling environment, in which indigenous peoples are empowered and can develop their full potential to lead dignified lives in harmony with their world vision, are at the core of UNDP's work. UNDP maintains a presence in over 170 countries and supports a wealth of initiatives that contribute to indigenous peoples in terms of democratic governance, poverty reduction, protection of the environment, crisis prevention and recovery and women's empowerment (for further information on UNDP's technical assistance and capacity-building programmes, see http://undesadspd.org/IndigenousPeoples/UNPFIISessions/Fourteenth.aspx).

X. United Nations Environment Programme

61. UNEP is the principal United Nations body in the field of the environment, assisting Governments to address global, regional and national environmental challenges. Its mandate was reinforced at the United Nations Conference on Sustainable Development and through the outcome document of the Conference, "The future we want", in particular in its paragraph 88 (see General Assembly resolution 66/288, annex). In follow-up to the Conference, UNEP has been actively engaged with stakeholders in numerous events and online discussions on the development of new mechanisms to promote transparency and effective engagement of civil society, including indigenous peoples. A first draft of the UNEP stakeholder engagement policy was presented at the open ended meeting of the Committee of Permanent Representatives and subsequently to the first session of the United Nations Environment Assembly of UNEP, held in June 2014, but a decision on the policy was deferred by Member States and postponed to the second session of the Assembly, which is to be held in May 2016.

A. Implementation of the recommendations of the Permanent Forum

62. No specific recommendation was directed to UNEP in 2014, although UNEP responds to a variety of recommendations that apply to the United Nations system as a whole and engages, when relevant and possible, considering staff and budgetary limitations. Obstacles include the different cycles for the approval of programmes of work, staff and budget limitations and the different priorities of each agency. A major facilitating factor is the recommendations that address a group of agencies.

B. Policies/projects and activities on indigenous peoples' issues

63. Following the endorsement of the policy guidance on indigenous peoples by UNEP in 2012, it has continuously improved its engagement with representatives and experts from indigenous communities and has ensured the participation of

indigenous peoples, including from former or current Member States of the Permanent Forum, in relevant workshops, meetings and conferences throughout the year. Budgets provide for the participation of indigenous peoples in all relevant meetings. With the finalization of the e-learning toolkit, based on the policy guidance, it is hoped that UNEP staff will have greater understanding of indigenous issues that will enable them to engage indigenous peoples more effectively in UNEP projects and activities.

XI. United Nations Global Compact

64. In 2013, at the second annual United Nations Forum on Business and Human Rights, the United Nations Global Compact launched "A Business Reference Guide to the Declaration on the Rights of Indigenous Peoples". The Guide aims to increase understanding among the business community of the rights of indigenous peoples and to provide practical suggestions on ways to respect and support those rights. As of August 2014, the practical supplement to the Guide featured 20 case studies showing business initiatives that respect and support indigenous peoples' rights in all but two of the Permanent Forum's seven sociocultural regions (Arctic and Africa).[8]

65. In addition to the Guide, the Global Compact has been working steadily to ensure that it's Human Rights and Business Dilemmas Forum enhances multinational companies' understanding of indigenous peoples' rights. The indigenous peoples' rights subsection of this important resource includes a comprehensive introduction with scenarios, dilemmas, examples and suggestions, among which are 26 on-the-ground case studies exploring dilemmas faced by organizations around the world, a forum promoting dialogue between different stakeholders and external resources on indigenous peoples. The Human Rights and Business Dilemmas Forum also includes a subsection on gender equality, including several case studies that show good practice actions by the private sector in relation to indigenous women.

A. Post-2015 development agenda

66. The development and implementation of the post-2015 development agenda will require unprecedented efforts and levels of interplay between business, Governments, civil society and other key stakeholders. The United Nations Global Compact has played a key role in these efforts by linking and promoting a convergence of interests between the public and private sector. This increased convergence between both sectors is clearly reflected in "Building the Post-2015 Business Engagement Architecture", released at the United Nations Global Compact Leaders' Summit in September 2013, which was designed as an invitation to organizations, initiatives and networks working globally to engage businesses in taking part in the sustainable development negotiations as well as in joining forces with the Global Compact and other like-minded organizations to support corporate commitments and actions that advance the goals of the United Nations.

[8] The Business Reference Guide to the UN Declaration on the Rights of Indigenous Peoples, available at https://www.unglobalcompact.org/docs/issues_doc/human_rights/IndigenousPeoples/BusinessGuide.pdf.

B. Youth, self-harm and suicide

67. Various activities on youth have been initiated by the United Nations Global Compact, including the Children's Rights and Business Principles, developed by UNICEF, the Global Compact and Save the Children, which are the first comprehensive set of principles to guide companies on the full range of actions they can take in the workplace, marketplace and community to respect and support children's rights.

C. Policies/projects and activities on indigenous peoples' issues

68. As noted above, the United Nations Global Compact has issued "A Business Reference Guide to the UN Declaration on the Rights of Indigenous Peoples" (available in English, French, Spanish and Russian), including a Practical Supplement to the Guide, which are designed to provide relevant case examples relevant to the principles contained in the Declaration on the Rights of Indigenous Peoples. In addition, the Global Compact has launched a "Good Practice Note on Indigenous Peoples' Rights and the Role of Free, Prior, and Informed Consent".

XII. World Food Programme

A. Outcome of the high-level plenary also known as the World Conference on Indigenous Peoples

69. WFP welcomes the outcome document of the World Conference on Indigenous Peoples and is an active member of the Inter-Agency Support Group tasked to develop a system-wide action plan for its implementation. At the national level, WFP is ready to support national strategies and action plans to implement the outcome document in relation to indigenous peoples' livelihoods, food security and nutrition situation. This will be done in collaboration with other agencies, through the United Nations Development Assistance Framework process and other similar programming instruments.

B. Post-2015 development agenda

70. As the world leaders continue to shape the agenda for a post-2015 development agenda, indigenous peoples must also be at the centre of a "zero-hunger" vision: the global food and nutrition security will depend on being more effective in reaching and engaging the indigenous peoples, who, with their unique knowledge about the animal and plant species and ecosystems, will be critical agents of change in ensuring that the post-2015 agenda is relevant and is being implemented at the local level.

71. In April 2013, WFP, with the Food and Agriculture Organization of the United Nations, led the High-level Consultation on Hunger, Food Security and Nutrition in the Post-2015 Development Framework, held in Madrid, to inform the deliberations of the Open Working Group of the General Assembly on Sustainable Development Goals on the post-2015 development agenda. The outcome of the high-level consultation called, inter alia, for a comprehensive approach to food security,

identified indigenous peoples as one of the agents of transformation and underscored the importance of participation of all vulnerable groups, especially women, in decision-making at all levels. The high-level consultation also stressed the fact that the eradication of hunger and malnutrition must be definitive and irreversible, based on the right of everyone to safe, sufficient, nutritious and affordable food.

C. Implementation of the recommendations of the Permanent Forum

72. In 2014, the Permanent Forum acknowledged that indigenous children are often victims of hunger, starvation and malnutrition. It also encouraged United Nations agencies to increase their efforts to respond to the needs and priorities of indigenous children and youth, especially in the areas of education and health, in a manner that is culturally sensitive and ensures their overall well-being.

D. Policies/projects and activities on indigenous peoples' issues

73. In the Plurinational State of Bolivia, the WFP country programme (2013-2017) addresses highly vulnerable indigenous populations, including those settled in the department of Pando and the department of Chuquisaca. In Colombia, WFP works with indigenous groups in at least 6 out of the 12 departments covered under the operation through relief and recovery activities, whenever possible, ensuring that assistance is culturally sensitive and appropriate.

74. In Guatemala in 2014, WFP assisted the most vulnerable populations in the three provinces which have the highest percentage of indigenous people; namely, Totonicapan (98.3%), Solola (96.4%) and Alta Verapaz (92.5%). In Nicaragua, WFP is contributing to the national school feeding programme, implemented by the Ministry of Education. An estimated 70 per cent of targeted children are indigenous (Miskito and Mayangna) and Afro-descendent. In the Republic of Congo, indigenous people represent 8 per cent of the population. Through its school feeding programme, WFP is providing school meals to 3,728 indigenous pupils in 45 schools in Likouala department.

E. Capacity-building programmes

75. In the Republic of Congo, the WFP country office has a capacity-building programme in place for the Government and ensures that the national network of indigenous population in Congo (Reseau national des peoples autochthones du Congo) is consulted on key policies or events regarding indigenous people. The country office will continue to ensure their representation at high-level discussions.

XIII. World Intellectual Property Organization

76. The WIPO secretariat participated in the World Conference on Indigenous Peoples organized by the General Assembly, on 22 and 23 September 2014 in New York, for which it provided detailed information regarding its work and activities.

A. Implementation of the recommendations of the Permanent Forum

77. Initiatives taken by the WIPO secretariat in follow-up to the recommendations of the Permanent Forum that have been addressed to WIPO continued in 2014.

78. At its eleventh session in 2012, in the aftermath of its comprehensive dialogue with WIPO, the Permanent Forum recommended that WIPO commission a technical review, to be conducted by an indigenous expert, focusing on the draft texts concerning traditional knowledge, genetic resources and traditional culture expressions and provide comments thereon to the Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore, through the Permanent Forum. The review was to be undertaken within the framework of indigenous human rights. In consultation with the secretariat of the Permanent Forum, Mr. James Anaya, Professor of Human Rights Law and Policy, University of Arizona, United States of America, was commissioned by WIPO in 2014 to undertake the technical review, with the view to its submission to, and its further circulation by, the Permanent Forum in 2015.

B. Policies/projects and activities on indigenous peoples' issues

79. In 2000, the WIPO General Assembly established the Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore as a forum where WIPO member States and observers could discuss the intellectual property issues that arise in the context of access to and benefit-sharing in the field of genetic resources and the protection of traditional knowledge and traditional cultural expressions.[9]

80. In 2009, WIPO member States decided that the Intergovernmental Committee should undertake "text-based negotiations" regarding the effective protection of genetic resources, traditional knowledge and traditional cultural expressions.[10] Since that time, progress has been made in pursuing international agreement on such protection and developing draft texts.

81. The negotiating mandate of the Intergovernmental Committee, which was renewed by the WIPO General Assembly in 2014 and 2015, states that the Committee will, during the next budgetary biennium 2014/2015, without prejudice to the work pursued in other forums, continue to expedite its work with open and full engagement, on text-based negotiations with the objective of reaching an agreement on a text(s) of an international legal instrument(s) that will ensure the effective protection of genetic resources, traditional knowledge and traditional cultural expressions.[11]

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[9] For a detailed description of the Committee's background, see http://www.wipo.int/export/sites/www/tk/en/documents/pdf/background_briefs-e-nx2-print.pdf.

[10] For an overview of the questions raised regarding such protection, see "Intellectual Property and Genetic Resources, Traditional Knowledge and Traditional Cultural Expressions: An Overview" (see http://www.wipo.int/freepublications/en/tk/933/wipo_pub_933.pdf). A presentation of the issues involved was also made at the eleventh session of the Permanent Forum (see http://www.wipo.int/export/sites/www/tk/en/documents/pdf/unpfii.pdf).

[11] The full text of the 2014-2015 mandate is available from http://www.wipo.int/export/sites/www/tk/en/igc/pdf/igc_mandate_1415.pdf.

82. In 2005, the WIPO General Assembly established the WIPO Voluntary Fund for Accredited Indigenous and Local Communities. The Fund facilitates the participation in the sessions of Intergovernmental Committee of representatives of indigenous peoples and local communities and other customary holders or custodians of traditional knowledge and traditional cultural expressions accredited to the Committee.[12] It is worth noting that the extent of support that the Voluntary Fund can provide depends on the resources donated to it.

C. Capacity-building programmes

83. In 2014, the WIPO secretariat participated in three regional capacity-building workshops on traditional knowledge and customary sustainable use that took place under the auspices of the Convention on Biological Diversity, organizing and funding an extra day for discussions, back-to-back with the workshops, focusing on indigenous peoples and the protection of traditional knowledge.

84. Since 2009, WIPO has offered an opening for an Indigenous Fellow[13] to participate directly in the delivery of core programme outputs of WIPO's Traditional Knowledge Division and to facilitate outreach towards indigenous peoples. Following an open and competitive selection processes, six successive Indigenous Fellows have been selected to work at WIPO since the inception of this programme.

[12] Details on the WIPO Voluntary Fund are available from http://www.wipo.int/tk/en/igc/participation.html.

[13] http://www.wipo.int/tk/en/indigenous/fellowship/.